

THE  
**Compleat Library:**

OR,  
*News for the Ingenious.*

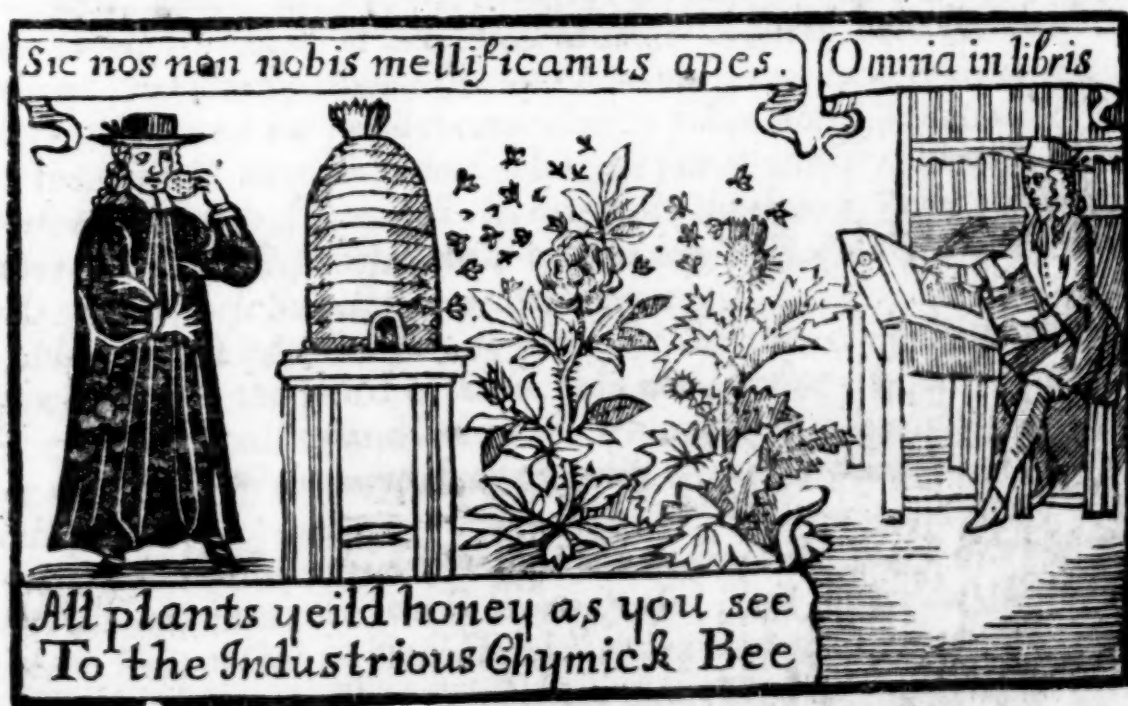
Containing several Original Pieces, with an Historical Account of the Choicest Books newly Printed in *England*, and in the Forreign Journals.

AS ALSO,  
The State of Learning in the World.

To be Published Monthly.

NOVEMBER, 1692.

By a London Divine, &c.



L O N D O N, Printed for John Dunton at the Raven in the Poultry. Of whom is to be had the Compleat Library for May, June, July, August, September and October, being the six Journals, which together with this concludes the First Volume.

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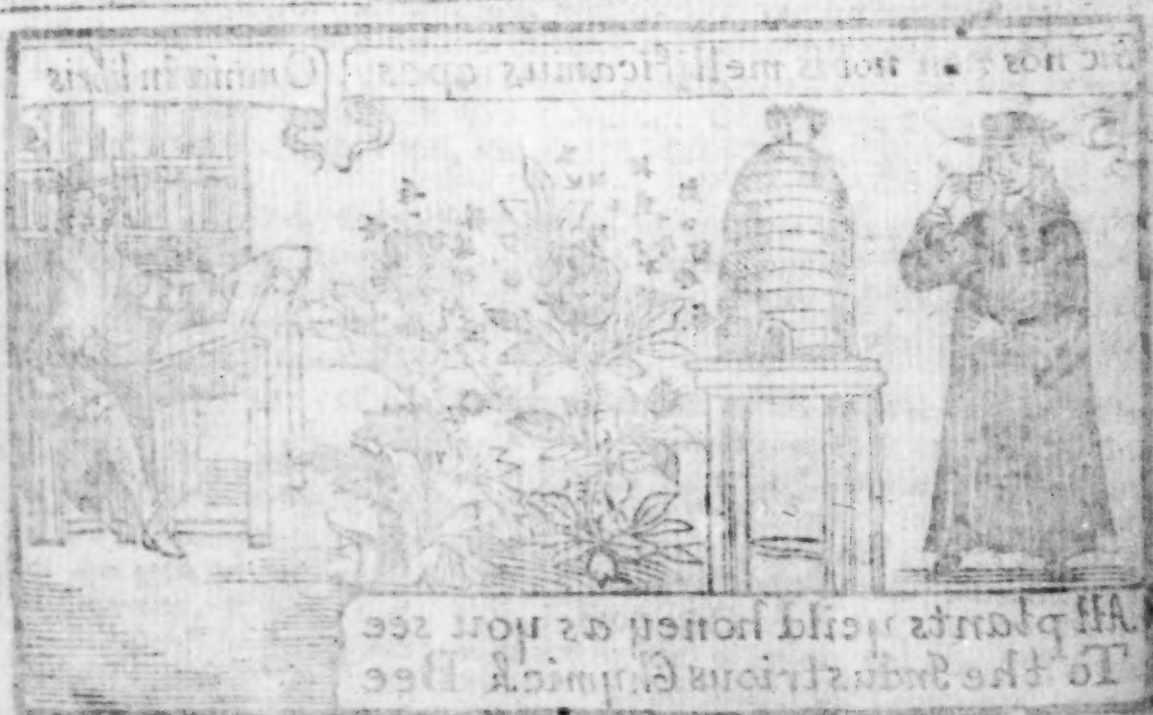
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The State of Learning in the World.

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NOVEMBER 1692

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To the industrious Curious Bee  
All plants yield honey as you see

Printed for JOHN DUNTON at the Raven in the Strand. Of whom is to be had the Complete Library for May, June, July, August, September, and October, being the six first Volumes, which together with this concludes the first Volume.



## The INTRODUCTION,

Containing an Account of the Connection between the several Discourses about the Scripture in the several Journals; their dependence on each other; with the causes and occasions of them.

**T**Here are but two things Incumbent on all that are Religious and desire to serve and enjoy God; the one is to find out the true and infallible perfect Revelation of the Will of God, our only rule of Faith and Obedience, the other is to follow the direction thereof in all things. But unto this good old way, the powers of Earth and Hell have by all manner of ways opposed themselves, and suggested all the Cavils that are possible to be devised; the chiefest whereof are either answered, or obviated in these Discourses.

1. It is asked us how we know, and why we believe the Scriptures are the Word of God?

This we have Answered in the following Discourse, which being a question wherein the Ministry of former Ages have laboured abundantly; it is not to be expected that any thing considerable should be added de novo on this Subject, whilst we embrace no novel Opinion about the same; but we have endeavoured the exercise of our best Judgment in the Collecting and Stating those Evidences of the truth of what we Affirm, that have been most effectual to satisfy our own Conscience in the matter.

And as we have viewed the usual Bodies of Divinity, and the Polemical Discourses against the Papists about the questions under consideration, so we acknowledg the labours of Dr. J. O. on these Subjects have been most Satisfactory, and thereby most useful to us herein; yet we have endeavoured even there, where we have found it convenient to follow others, so to contract where we thought most meet, or explain where we saw it necessary, thereby to set the stress and strength of their best Arguments in the clearest Light we could, as may render these Discourses useful to those who enjoy what is written by more able pens on these Subjects as well as others.

Never was it more necessary to prove the Scriptures infallibly evidencing themselves to be the word of God, than now, seeing the Atheism, Profaneness, Formallity and Decay of Piety among us is so visible, all which are the real effects of the want of a firm belief of the Scriptures immediate procedure from God.

For did we believe them to be the Voice of God, we should hearken thereunto with more attention than is commonly used; and till we duly believe them to be the Voice of God, we should hearken thereunto with more attention than is commonly used; and till we duly believe them so to be, we cannot believe any thing therein Revealed as we ought.

2. It is again asked us, how ignorant and unlearned People may obtain the certain knowledg of the mind of God in his Word, when so many wise and learned men do most miserably err about the same.

This we have Answered in our discourse about the ways and means of understanding the Scriptures, and therein proved that all persons may obtain a

## The INTRODUCTION:

certain knowledg of the sense and meaning of the word, who sincerely desire it.

3. But seeing some esteem the Seventy, and others the Samaritan Copy, and others the Hebrew, which do greatly differ from each other; it is enquired which is the true Copy of the Sacred Original Text: And

4. Seeing all Copies have suffered various alterations, as some suppose, through the length of time, and negligence of the Scribes; it is enquired, how we know whether the Copy we enjoy at present, be now the same it was at first, without any material alteration.

These two Questions we have Answered in our Discourse about the Integrity and Purity of the Hebrew Bible, wherein we have proved, that the present Hebrew Bible is the only true Copy of the Sacred Original Text; and that it is now the same it was at first, without any material alteration.

5. But whereas the present punctuation of the Hebrew Bible, determines the sense of it, some do suppose it was invented by the Jews of Tiberias, A. D. 500. And if so, the Bible is only what they pleased to make it.

This we have Answered in our Discourse concerning the same, wherein we have proved the Antiquity, Divine Original and Authority of the Points, Vowels and Accents that are placed to the Hebrew Bible, bound up with the Young Students Library, we having only that part in the composure.

6. It is moreover enquired, how we know we have all the Books that were at first Divinely Inspired, and yet no more than all.

This we have Answered in our Discourse, Entituled, The Canon of the Bible, where we have proved, those we enjoy, are all Canonical, and all that are so.

7. It is enquired, whether the Scriptures are a perfect Rule of Faith, Worship and Life, without the help of Oral Traditions, Human Inventions, or the Light within.

This we have Answered in the Discourse about the Canon of the Bible before mentioned, and there proved the perfection and sufficiency of the Scriptures.

8. It is further Enquired, What care hath been taken about the Preservation of the Bible in its original Purity by former Ages.

This is Answered and declared in our Discourse, entituled, Critica Sacra.

9. As also what account we have in, and by the Scriptures themselves, of past times. This we have shewed in our Chronologia Sacra.

And thus have we proved the Scriptures, to be the only true infallible perfect Revelation of the will of God, our only rule of Faith and Obedience, which all men may obtain a certain knowledg of the sense and meaning of, and shall be Judged by. All that remains for us to do further, is,

10. To Exhort all persons to a diligent use and Study of the word of God, seeing all questions about Religion are to be resolved by it alone. And this we have done in this Journal in our Discourse concerning the necessity and Excellency of the use and Study of the Scriptures.

Wherewith we have finished our Discourses, concerning the Sacred Scriptures, and commit the whole to the blessing of God, the Creator of all things, the Governour of the World, and the Author of the Holy Bible.

Psal. 119. 97. O how I love thy Law, it is my Meditation all the Day.

THE



# The Evidences of the Divine Original of the Scripture, considered.

## In Two Parts.

### The first Part,

*Containing a Collection of Arguments that do produce a moral certainty and undoubted perswasion that the Scriptures are the Word of God.*

### The Contents of the First Part.

§ Sect. 1st, *Two sorts of Evidences proposed. The first sort particularly considered.* § Sect. 2. *The first Evidence, taken from the Antiquity and Perfection of the Scripture at their first Composure. The Argument thereupon stated.* § Sect. 3. *The second Argument, The Providence attending its Preservation.* § Sect. 4. *The design of the Scriptures as the only Rule of Life.* § Sect. 5. *The Testimony of the Church, viz. Those who Wrote, and those who Received the Scriptures.* § Sect. 6. *The Success of the Scripture.* § Sect. 7. *An Objection against the Sufficiency of these Evidences to produce an undoubted perswasion, Answered.*

§ Sect. 1st, **T** Here are two sorts of Evidences that do prove the Scriptures to be the word of God.

The one is attended with a Moral Certainty, and an undoubted Opinion that the Scriptures are his Word, and is sufficient to stop the Mouths of Infidels, and remove our own doubts.

The other produceth an Infallible Faith, whereby we are enabled firmly to believe them so to be, and that as stedfastly as any thing we do believe with Faith Divine, being built on Evidence that cannot deceive us.

We shall begin with the first sort, and those are,

*The Evidences that do produce a Moral certainty and an undoubted Perswasion that the Scriptures are the Word of God, or the Revelation of the Mind and Will of God to the Sons of Men for the Rule of their O-*

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bedience. Whereby we may be so fully perswaded thereof, as not to doubt of it.

§ Sect. 2. The first Evidence of this sort is taken from,  
*The Antiquity of these Writings, considered; with the various Circumstances thereof.*

And on this Account we say, That the First Writings of Sacred Scripture; to wit, the Law of *Moses*, &c. were the first that ever were acknowledged to proceed from God to be a Rule of Life (whatever else hath pretended so to be, was but of Yesterday, when this was within a few Ages of the First Man) And yet they were at first perfect in their kind, admitting of no Addition, but what proceeded from the same Fountain of Divine Inspiration. Whereas the first beginning of all Humane Arts and Inventions, are Rude and Imperfect, especially their Laws for length of Time, Experience, and Evil Manners, do most commonly occasion and produce good Laws; but the Law of *Moses* is most compleat at once; which could not be unless it came from God; for the People of *Israel* were an Ignorant, Unlearned People, esteemed Barbarous by the wise *Græcians*, and *Egyptians*; and yet those Learned Nations, in their deep Search after Wisdom, and the Knowledge of God, and his Will, did most miserably wander in Darkneis; and notwithstanding their Improvement of manifold Advantages, with the Opportunity of much Time and Experience; the highest Attainment of all their Endeavours produced no more than a confused heap of Abominable Idolatries. When a Rude and Simple People received by this Revelation a full, clear, compleat, and very glorious Discovery of the Divine Nature and Properties of God, and his most Holy Will, which is an undoubted Evidence of its Procedure from God alone: For,

§ Sect. 3. That which evidently appeareth to be the highest Improvement of Humane Wisdom, and Industry, must either be the product of much time, and take up some Ages to bring unto such perfection; for no Art or Science could ever yet be brought to Maturity at once, or by one Generation.

Or else it must be done by Divine Assistance (whose Design and Nature is too holy to ascribe unto any other Supernatural Original.)

But the first Writings of holy Scripture, viz. the Law of *Moses*, do evidently appear to be at least the highest Improvement of Humane Wisdom and Industry, that the Wit of Man, and Labours of all former Generations



nerations could produce; and yet were immediately and at once compiled by the Penmen thereof.

When they enjoyed none of those Advantages which without Divine Aid were indispensably necessary to render any work of that Nature so perfect as this appears to be.

There is therefore on this Account a Moral Certainty, and sufficient Ground to conclude, That without doubt these Scriptures are the Word of God; or that the first Writings of holy Scripture were composed by Men Divinely assisted, or inspired.

Deut. 4. 5, 6, 7, 8.

V. 5. Behold I have taught you Statutes, and Judgments, even as the Lord my God commanded me.

V. 6. Keep therefore and do them; for this is your Wisdom, and your Understanding in the sight of the Nations, which shall hear all these Statutes, and say, Surely this great Nation is a Wise and Understanding People.

V. 7. For what Nation is there so great who hath God so nigh unto them.

V. 8. And that hath Statutes and Judgments so Righteous as all this Law which I set before you this day.

The same may still be said of the Scriptures, that the best Laws of any Age or Nation are incomparably short of the Wisdom, Justice and Equity that appears in this Law of God, tho made at once, and so long ago.

§ Sect. 4. 2dly, The Second Evidence insisted on is taken from,

The Special Care, and Watchful Eye of Divine Providence attending its Preservation. For,

If the Scriptures were not the Word of God, it would be his Interest, and we might Reasonably expect he would rather leave it to perish for speaking falsely in his Name, and deluding of Multitudes in all Ages, by declaring its self to be his Word, if it be not, than so miraculously preserve it, as he hath done, against the Rage of Earth and Hell, though the means of its preservation were very weak; viz. a Backsliding Apostatizing Church, both Jewish and Christian, and they often under the Absolute Power of its greatest Enemies, the Chaldean, Græcian, and Roman Empires, who often endeavoured to destroy the Bible; yet hath it been preserved, and that entire, to a Miracle, un-

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to this Day, by the Special Care and Kindness of God (who hath promised, *That Heaven and Earth shall pass away before one Tittle of this Law shall fail*, Matth. 5. 18) Which singular Providence, doubtless, would never have been so peculiarly extended towards the Preservation of the greatest Imposture that ever was in the World; for such these Writings must needs have been, if they were not indeed what they declare themselves to be; *viz* the Word of God.

§ Sect. 4. 3dly, The Third Moral Evidence of the Scriptures Divine Original is,

*The Design of the whole, as a Rule of Life: First, in Revealing God unto Men: Secondly, in Directing Men to come unto the Enjoyment of God.*

This is the Chief End of Man, and is no where else to be found; but here it shineth forth with such Glorious Lustre as could proceed from no other than God himself. Herein the Nature of the Divine Majesty is as fully revealed as our Natures are capable to enjoy; and our own State and Nature, with the way unto Felicity, and the Rule of Life, is so plainly declared, as could proceed from no other Original than what was Divine:

Because these Three Things Mankind always were, and still are at a Loss about; 1<sup>st</sup>, the Way of Right Worship, 2. the Way of Attonement for Sin, 3. the Nature of true Happiness and the Way to attain it: All which are fully Revealed in the Scriptures, and yet could never be declared so exactly by any other Way than what immediately proceeded from God only; For as God only knoweth himself perfectly, so he only knoweth his own Will, and the way unto the Enjoyment of his Love and Favour, which is so fully Revealed in and by the Scriptures alone, that we may say, it is there discovered by God himself; or, it neither is, nor ever was Revealed to the Sons of Men. But as we have already observed, the Idea we have of his Goodness, that he will Reveal what he doth require. And the expectation we have of the Future Judgment of God, with Respect to our Conformity to his Will, gives us ground to believe he hath made a Revelation of his Mind herein; and this is done in and by the Scriptures only.

§ Sect. 5. 4thly, The Fourth Moral Evidence is,  
*The Testimony of the Church.*



But this Evidence the Papists extend beyond all Bounds, saying, the Church is the Pillar and Ground of Truth, 1 Tim. 3. 15. so far as that by its Authority we receive the Scriptures.

Whereas the Church is built on the Foundation of the Scriptures of the Apostles and Prophets, Christ himself being the Chief Corner-stone, Eph. 2. 20. The Scriptures are their Rule and Law, by which they are guided, reprov'd, and shall be judged. All Authority the Church can pretend unto, is received from, and maintained by the Scriptures only according to the Appointment of Jesus Christ, the Head of the Church. It is therefore most absurd to imagine the Church could give the Scriptures any Authority over others, who are themselves under its Rule. And as to the Use of a Pillar here mentioned, 'tis to hold forth the Truth, that it may be seen, being placed on high: And in this Sense the Church may be a means of Publishing the Truth to others ministerially, though not Authoritatively. By the Church we do not mean the Romish Synagogue, whose Secular Interest is so nearly concerned herein (and that they so universally follow in all things) that renders their Testimony of little, or no account to any that know them, and their ways.

But by the Church we mean the people of God, who sincerely fear, love, and serve him, in all Places and Ages, who have been of Unspotted Reputation in the World, and free from any Interest to deceive us herein. Where we may consider,

1. Who they were that gave this Testimony.
2. What they testified unto.
3. How, or by what means they did so.

1. Who they were, and these are, 1st, Those who wrote the Scriptures: and 2dly, Those who believed and obeyed them in all Ages.

And first as to the Pen Men of the Scriptures, they all of them severally and joyntly witnessed that what they wrote was received by Inspiration from God, 2 Pet. 1. 16, 17, 18, 19, 20, 21. Rev. 19. 9. Rev. 22. 6. whose Testimony is Credible, if we consider, 1st. Their Persons, or, 2ly. The Manner of their Writing.

As to their Persons, the Nature and Design of their Work (saith Dr. J. O. in his Reason of Faith, whom we follow herein) their Unconcernment with all Secular Interests, their Unacquaintance with one another, the facility of Convincing them of Falshood, if what they wrote in matter of Fact were not true; the evident certainty that this would have been done by their Adversaries, if it had been possible, from the known Desire, Ability, Will and Interest of their Enemies; so to do their Harmony among themselves without Conspiracy or antecedent Agreement, the Miseries which they underment, most of them without hope of them.

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them without hope of Relief or Recompence in this World, upon the sole account of the Doctrine taught by themselves, with all other circumstances that are pleadable to evince the Sincerity and Integrity of any Witnesses whatever, do all concur to prove that they did not follow cunningly Devised Fables.

To confront this Evidence with bare surmises, is only to manifest what Bruitish Impudence, Infidelity and Atheism are forced to retreat unto for shelter. pag. 46.

2ly. As to their Stile and manner of Writing, saith he, pag. 47 there are Impressed on it all those Characters of a Divine Original that can be communicated unto such an outward adjunct of Divine Revelation. Notwithstanding the distance of the Ages and Seasons wherein they lived, the difference of the Languages wherein they wrote, with the great variety of their Parts, Abilities, Education, and other Circumstances; yet there is upon the whole, and all the parts of their Writing, that Gravity, Majesty and Authority, mixed with plainness of Speech, and absolute freedom from all appearance of Affectation of Esteem or Applause, or any thing else that derive from humane frailty, as must excite an Admiration in all that seriously consider them.

On the other hand, the Apocrypha and all other Books, the Mishna Alcoran, or the like, that any ways pretend to come from God, have most evident marks of Human Composure, as far different from what is Divine as Chaff from Wheat, or painted Fire from the burning Flame, Jer. 23. 28, 29.

2ly. In the next place we are to consider, The Testimony of those who believed and obeyed the Scriptures; and those were the Saints and Martyrs of Jesus Christ, who as they were the best company of people in the World for sincerity and honesty in the whole course of their lives, so they Sealed the Truth of this their Testimony with their Blood, even unto death it self; and they had many advantages above and beyond what we enjoy of knowing the Truth of these things, being near the times wherein the Scriptures were written.

Secondly. As to the Matter, what it was they testified to.

It was not barely that the Scriptures were a good Book, able to guide us to Heaven, but that it was given by Divine Inspiration, 2 Pet. 1. 20. and came from God: Hence those who delivered up their Bibles to be burned, were looked on to be as great Apostates as those who denied the Christian Religion.

Thirdly, As to the Manner wherein this Testimony was Given.

1st. Several of those who gave Testimony to the Word of God, had an Attestation given unto their Ministry by Miraculous Operations, Heb. 2. 4. Act. 5. 32. The Miracles wrought by



By the Apostles, were not properly to prove the Scriptures, for the Old Testament was generally received, and the other was not then written; but the Miracles did prove that God was with these men, who gave this Testimony to the Scriptures.

Secondly, Many of them confirmed their Testimony with their suffering to death, and were Martyrs indeed to the truth of what they testified.

Thirdly, They gave not their Testimony Casually, or on some solemn or extraordinary Occasion, but in the whole course of their lives; all they thought, spake or acted being in Obedience to the Scriptures, because they believed them to proceed from God; all which considerations render their Testimony very cogent.

§. Sect. 6. 5ly. The fifth Moral Evidence of the Divine Original of the Scriptures, is taken from the *success which the Doctrine derived solely from the Scripture, and resolved therein hath had in the World upon the minds and lives of men, especially on the first Preaching of the Gospel.* And this appears,

First, With respect to the persons by whom this Doctrine was successfully carried on in the World. And, Secondly, With respect to the Way and Manner of the Propagation of it; in both which the power of God is eminently apparent.

First, As to the Persons to whom this Work was committed, viz. the Apostles and Evangelists; "These were as to their Outward Condition in the World, Poor, Low and Despised; and as to the Endowments of their Mind, destitute of all those Abilities and Advantages which might give them either Reputation or probability of success in such an undertaking, and all this to be an Evidence, *That the Power by which they wrought was of God,* 2 Cor. 4. 7.

Secondly, As to the Means used for the Subduing the World to the Obedience of the Gospel, 'twould seem most likely to be either *Power to Constrain*, or, 2ly. *Elequence to persuade to Embrace it.*

But as the Preachers and Professors had no Power to Compel, as *Mahomet* useth: So on the other hand they did studiously decline the use of those Humane Ornaments of Speech, which Invite the World, *That the Faith of Christians might not stand in the Wisdom of Men, but in the Power of God,* 1 Cor. 2. 4. 5.

This Power of God will the more appear, if we consider the Frame the World was in at the Preaching of the Gospel. The Jews had the True Religion, and Gloried in it; the Gen-

tiles had Arts and Sciences, and in the Repute for Wisdom did they Glory. The Supream Government of the World by the Roman Power was founded on the Principle of Constancy to the Religion they enjoyed, who when some Books of *Numa*, the first Teacher of Religion to them were found, and appeared contrary to their Established Religion, they ordered them to be burnt, and at this time was all the World in ease and peace, wallowing in all their Sensual Desires.

Now in this state of things the Gospel is brought by poor Fishermen to the *Jews*: To leave their way of Religion and believe in Jesus whom they had Crucified: To the *Gentiles* to leave the Empty Trappings of Humane Learning as Foolishness, and learn of Illiterate Men a better way to Wisdom and Happiness. To the *Roman Power* to leave their Gods; and to all the *World* to leave all their Lusts and Pleasures. Who could imagine that they should hearken to such Mechanicks, with such Preachments; but herein the Mighty Power of God appeared, in that the Gospel revealed in, and by the Scriptures in the Mouths of Poor Weak Persons, overcame all these difficulties, and brought the World into subjection unto it; and by this success of the Scriptures in the World there is a Moral Evidence of their Divine Original: Not that the Gospel hath at present such efficacy it had then, for it is efficacious when, where and how far it pleaseth God, who alone gives its Increase. The Gospel its self having been sinned against and abused, 'tis just with God to withdraw that Power and Presence which did formerly attend it; but still whatever God hath once put forth his power to approve, is thereby sufficiently approved.

These and other such like Evidences of the Divine Original of the Scriptures may yeild an undoubted persuasion, and beget a firm Opinion in the minds of sober, humble, intelligent and unprejudiced persons, that the Scripture is the Word of God. Where persons are prepossed with invincible prejudices, either being educated in another Religion, as the *Mahometans*, or given up unto the power of sin and wickedness; these Arguments it may be will not prevail immediately to work their assent, because they do not weigh them as the matter doth require, but they are sufficient for the Conviction of Rational and Unprejudiced Persons, and the defeating of Objections to the contrary.



§. Sect. 7. If it be Objected, That we have no Infallible Certainty, that there ever were such persons as the Penmen of the Scripture, or that such were so penned by them as it's famed of them. We Answer,

1<sup>st</sup>. There is a Moral and Undoubted Certainty of these, upon such evidence as we allow to prove other things; for we have no other to prove there were such men as *Homer*, *Aristotle*, *Cicero*, *Julius Caesar*, &c. and that the Works and Writings ascribed to them were theirs; yet this we allow, therefore cannot in Reason deny the other.

Moreover, We own all former Records and Story of former times, yea the description of Forreign Countrys we never saw: also the Title to our Estates, our Relation to our Parents as being their Children, for which we have no more evidence than a bare Moral and Undoubted certainty, without any Infallible Evidence. Nay 'tis possible we may be poisoned by the next bit of Victuals we eat, and robbed by the next man we meet, yet we do not suspect we shall, and therefore ought not to suspect the Scripture for want of Infallible Evidence, which yet they are not without, as we shall shew in the next Part.

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## The Evidences of the Divine Original of the Scripture, considered.

### The Second Part,

Containing the Grounds whereon the Scripture is believed to be the Word of God, with Faith Divine and Supernatural.

### The Contents of the Second Part.

§ Sect. 1st, *Every Christian ought to believe the Scriptures with Divine Faith, because they must so believe the Doctrine contained therein on the single account of its being declared in the Scriptures.* § Sect. 2. *The formal Reason of our Faith declared and proved. That the Spirit of God enlightens our minds and opens the Scriptures, whereby we behold in, and upon the Scriptures themselves, those Infallible Characters of their procedure from God as enables us firmly to believe they are his word.* § Sect. 3. *Hereupon the Scriptures are proposed on their own Authority.* § Sect. 4. *And so were at first delivered by the Prophets and Apostles.* § Sect. 5. *Every way whereby God makes known his will to men, is self Evident.* § Sect. 6. *The Light and Power of the Scriptures are self Evidencing Properties.* § Sect. 7. *These Testimonies on the Scriptures are the Voice and Testimony of God that they are his Word, and therefore we believe them so to be.*

§ Sect. 1st, **W**E come now to the Second sort of Evidence, and that is such as doth produce an Infallible Faith. That the Scripture is the Word of God, whereby we are enabled as firmly to believe the same as any thing we do believe, with Faith Divine and Supernatural.

Our present Contest under this Head is with Christians, who acknowledge the Scriptures to be the Word of God; only enquire how they ought to believe the same, and why they should so do, or what is the Formal Reason of that Faith whereby they are to believe the Scripture to be the Word of God as they ought.

Hereupon we Affirm, That every Christian ought to believe the Scriptures to be the Word of God with Faith Divine, that is the Gift of God and cannot be deceived. Because



Because it is Indispensably necessary to Salvation, that we do believe the Truths therein Revealed, such as Jesus Christ and the Gospel, with such a Faith as is of the Gift and Operation of God. And that only because they are contained and declared in the Scripture, as it is the Word of God; and we cannot believe any thing Revealed in Scripture, with a better or firmer Faith than we do believe the Scripture its self, for whose sake alone we do believe whatever is Revealed in it.

To make this Reason plain, we shall prove these several particular parts of it.

First, That it is indispensably necessary to Salvation, that we do believe the Truths that are revealed in the Scripture, such as these, That Jesus Christ is the Saviour of Sinners; that he died for our Sins; and the like.

Matth. 16. v. 16. He that believeth shall be saved; but he that believeth not, shall be damned:

That which they were to believe was the Gospel: Verse 15. Go preach the Gospel; That is, the Grace of God in Jesus Christ, as it is revealed in the Gospel.

John 3. 16. God so loved the World, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting Life. V. 36. He that believeth on the Son, hath everlasting Life, and he that believeth not the Son, shall not see Life, but the Wrath of God abideth on him.

John 8. 24. If ye believe not that I am he, ye shall die in your sins.

Acts 4. 12. Neither is there Salvation in any other; for there is none other Name under Heaven, given among Men, whereby we must be saved.

2dly, The Faith whereby we must thus believe in Jesus Christ, and the Gospel, is the Gift and Operation of God, and wrought in us by his holy Spirit.

Eph. 2. 8. By Grace ye are saved, through Faith, and that not of our selves, it is the Gift of God.

Phil. 1. 29. Unto you it is given in the behalf of Christ, to believe on him.

Matth. 11. 25. At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes.

V. 27. No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.

John 6. 44. *No man can come unto me except the Father which hath sent me draw him.*

Col. 2. 12. *Through the Faith of the Operation of God.*

Gal. 5. 22. *But the Fruit of the Spirit is Faith.*

1 Cor. 12. 3. *No man can say, that Jesus is the Lord, but by the Holy Ghost.*

Rom. 8. 9 *Now if any Man have not the Spirit of Christ, he is none of his (let none therefore scoff at the help of the Spirit of God.)*

Thirdly, *We believe that Jesus is the Christ, and all other Truths Revealed in the Scripture, only because the Scripture so declareth them. If it be asked, Why we believe that Jesus Christ is the Son of God, and the Saviour of Sinners? it is answered, Because God, that cannot lye, hath declared it in his Word, which is the Scripture, John 20. 30, 31. And many other signs truly did Jesus in the presence of his Disciples, which are not written in this Book.*

V. 31. *But these are written that ye might believe that Jesus is the Christ the Son of God, and that believing, ye might have Life through his Name.*

Hereupon 'tis said, John 3. 33. *He that hath received his Testimony, hath set to his Seal, that God is true.*

For all Faith is built on Testimony; and Divine Faith respects two things, first, That the Testimony be made by the first Verity, the God of Truth; and secondly, That it be evidently the Testimony of God. Now the Scripture is the only Testimony which God hath given unto Men, that Jesus is the Christ, the Saviour of Sinners, since the Times of the Apostles; and therefore until they do believe the Scripture is the Word of God, they do not believe Jesus Christ to be the Son of God, and the Saviour of Sinners, which in our Age, and long before our Time, God hath immediately and expressly himself declared and testified only in and by his Word; and therefore with that Faith whereby we do believe the Scripture is the Word of God, with the same, and no better, do we believe that Jesus Christ is the Son of God.

If then we must believe in Jesus Christ with Faith Divine, or Supernatural, which is the Gift and Operation of God, and Fruit of his Holy Spirit, with the same must we believe the Scriptures to be the Word of God; for until we so do, we do not believe any thing that is therein Revealed to us with Divine Faith, which is the Gift and Operation of God. And thus have we proved this Position,

*That every Christian ought to believe the Scripture to be the Word of God, with Faith Divine, that is the Gift and Operation of God.*



*Sect. 2d.* Hereupon we are to enquire, *How that Faith is wrought in us, or given to us, whereby we do firmly believe the Scripture to be the Word of God with Faith Divine.* And this will lead us to the formal Reason of our Faith, why we do believe it so to be. And we say,

*The Spirit of God doth enlighten our Minds for the understanding of the Scripture, and also doth open the Scripture its self to our Enlightned Understandings, or Minds, whereby we do behold in the Scriptures themselves (when so opened to us, and our Minds thus Enlightned) those Testimonies, or Infalible Characters of the Scriptures immediate Procedure from God, as enables us firmly and freely to believe it is indeed the Word of God. And here is the Formal Reason of our Faith, with the way whereby it is effected.*

Some perhaps may not understand this; for 'tis written, *That all Men have not Faith,* 2 Thes. 3. 2. and they who have it not, cannot tell what 'tis when it's told them, like *Nicodemus*, though a Ruler in *Israel*, John 3.

Such ought not to despise what they do not understand, but should pray to God to enable them to believe, without which they cannot be saved, Mark 16. 16.

Three Things are in this Position Asserted, and every one of them is sufficiently testified unto in the Scripture.

First, *That the Spirit of God doth enlighten our minds to understand the Scripture.*

Luk. 24. 45. *Then opened he their Understandings, that they might understand the Scriptures.*

Psal. 119. 18. *Open thou mine Eyes, that I may behold wondrous things out of thy Law.*

Ephes. 1. 17, 18, 19. *That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation in the Knowledge of him, the Eyes of your Understandings being enlightned, that you may know what is the hope of his calling, and what the Riches of the Glory of the Inheritance in the Saints, and what is the exceeding greatness of his Power to us-ward who believe.*

2ly. *The Spirit of God doth open the Scriptures to our enlightned Understandings.*

1 Cor. 2. 7, 8, 9, 10, 11, 12. *But we speak the Wisdom of God in a Mystery — which none of the Princes of this World knew, for had they known it, they would not have crucified the Lord of Glory.*

But as it is written, *Eye hath not seen, nor Ear heard, neither have entred into the Heart of Man the things which God hath prepared for them that love him.*

*Evidences of the Divine Original of the Scripture.*

V. 10. But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, yea the deep things of God.

V. 11. The things of God knoweth no man, but the Spirit of God.

V. 12. Now we have Received — the Spirit which is of God — that we might know the things that are freely given to us of God.

Luk. 24. 32. And they said one to another, did not our Hearts burn within us — while he opened to us the Scriptures.

So that as our minds are enlightned — to understand the Scriptures, so the Scriptures must be opened, and so presented to our enlightned Understandings ere we perceived those excellencies in them which evidence them to be the Word of God.

And this leads us to the Proof of the third part of this Position, which is this,

That there are evident Tekmeriah, or Infallible Evidences in the Scripture it self, that prove it is the Word of God which appeareth to those whose Understandings are enlightned, and to whom the Scriptures are duly opened; which evidences so appearing, do thereby become the Formal Reason of our Faith as it is Divine. This being the main thing to be proved, we must the longer insist thereon. Whereupon we say,

§ Sect. 3. 1. That is the formal Reason whereon we do believe, which the Scripture proposeth as the only Reason, why we should so do, and this is their own evidence of their procedure from God; for God requireth the bare proposing of the Scriptures themselves unto men with the due explication of the same without any regard to other Evidence of their procedure from God than what appeareth in them and by them.

Beside, the common Inducement often expressed, thus saith the Lord, there are particular testimonies on this account.

Deut. 31. 11, 12, 13. When all Israel is come to appear before the Lord thy God in the place which he shall chuse, thou shalt read this law before all Israel, in their hearing, &c. that they — and their Children which have not known any thing may hear and learn to fear the Lord your God. Hereupon we say, that which by the appointment of God is to be proposed unto them that know nothing that they may believe that is unto them the formal Reason of their believing, but this is the written word, Thou shalt read this law unto them who have known nothing, th it they may hear and learn, Vid. Dr. J. O. on the Reason of faith, p. 117.

Isaiah 8. 19, 20. And when they shall say unto you, seek unto them that have familiar spirits, &c. To the law and to the Testimony, if they speak not according to this word, it is because there is no light in them. Here we see that when Diabolical Revelations, and the like, stand



stand in Competition with the Scripture, we are sent to the Scripture its self to prove its own evidence and excellency, of which it hath peculiar marks, as appears by the following Scripture. Now that must speak alone for its self, which must try the speakings of all but its self, yea its own also; but unto the Law only are sent in this matter.

*Jer. 23. 28, 29. The prophet that hath a dream let him tell a Dream; and he that hath my word let him speak my word faithfully: what is the chaff to the wheat saith the Lord? is not my word like as fire, saith the Lord? and like an hammar that breaketh the Rock in pieces?*

Here Seducers stand in Competition with those that brought the word of God; but the very proposal of the word of God, and thereby the comparing it with the dreams of deceivers, discovers its being the word of God, as Chaff and Wheat are found to differ upon trial. So that we do not say, the Scripture is the word of God, only because it saith so it is, but because it doth so declare its self to be Gods word, as that it doth thereby evidence its self so to be, it did so to all that received it from God, and as such were all bound to believe and obey it.

*Luk. 16. 27, 28, 29, 30, 31. Abraham saith unto him, they have Moses and the prophets let them hear them: and he said, nay, father Abraham, but if one went unto them from the dead they would repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead. Here it is in its own evidence preferred to Miracles.*

*John 20. 30, 31. But these are written that you might believe that Jesus is the Christ the Son of God, and that believeing you might have life through his name.*

*2 Pet 1. 16, 17, 18, 19, 20, 21. For we have not followed cunningly devised fables — but were eye Witnesses of his Majesty — and this voice which came from heaven we heard — we have also a more sure word of prophesy whereunto you do well that ye take heed as unto a light shining in a dark place; for prophesy came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost.*

*2 Pet. 3. 2. Rom 16. 25, 26. Here the self-evidence of the Scripture is declared to be more certain than a voice from Heaven.*

These Scripture-Testimonies declaring that they evidence themselves to be the word of God, ought to be received by all that on any account do own them so to be, who say they own they are so, but deny they evidence themselves so to be; to them we prove they expressly declare they evidence themselves to be the word of God, and as the Prophets and Apostles were to be believed on the sole account of the evidence there appeared in the word of God delivered by them, whereby it was to be discerned

from the deceits of Seducers on pain of damnation, so it is the Scripture its self as written that is proposed unto us as the Object of our faith, and no other Reason is proposed, either as a motive to Encourage or an Argument to Assure us that we shall not be mistaken, but only its own divine Original and Authority.

§ *Sect. 4.* 2. For on what Ground soever men were obliged to receive and believe Divine Revelations when made unto them by the Prophets and Apostles, on the same are we obliged to receive and believe them now they are made unto us in the Scripture, the Writing being by divine Inspiration. But the Prophets and Apostles barely delivered the word of God in the Name of God unto the people, saying, *Thus saith the Lord*; and so did deceivers: Yet the word of the one was to be received on pain of damnation, and the other to be rejected on the same hazard, only one evidenced its self to be the word of God and the other did not. The Scriptures are called the Oracles of God, *Rom. 3.* and all Oracles were to be received on their own testimony or not at all; and though some wrought Miracles, others wrought none, but all pleaded their Divine Inspiration as the Reason wherefore their Word ought to be believed and obeyed.

§ *Sect. 5.* Thirdly, God Revealeth himself Three Several Ways to the sons of men, *which Revelations* do sufficiently evidence themselves to those Faculties of the Soul whereunto they are made.

First, God declares himself, his Power and Authority by the Innate Light of Nature, *Rom. 2. 14, 15.* The Gentiles which have not the Law do by Nature the things contained in the Law—*shewing the work of the Law written in their hearts, their Consciences also bearing witness; and their thoughts in the mean time excusing or accusing one another.*

Secondly, He doth it by his works both of Creation and Providence unto the Reason of man.

*All thy works praise thee, Psal. 145. 10, &c. The heavens declare the glory of God, and the firmament telleth the works of his hands. &c. Psal. 19. 1, 2, 3, 4. Job cap. 37, cap. 38, cap. 39. Acts 14. 15, 16, 17. cap 17. 24, 25, 26, 27. Rom. 1. 18, 19, 20. For that which may be known of God is manifest in them, for God hath shewed it unto them; for the Invisible things of him from the Creation of the world, are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead.*

Thirdly, God Reveals himself by his word unto our faith.

And every one of these several Revelations have a stamp or Impression of God upon them, whereby they evidence themselves to be the voice of God in what they speak unto that power of the Soul whereunto they belong.

First,



*First,* The Voice of God in Nature declares itt self to be from God, by its own light and Authority ; Conscience Speaks from God without the Churches License or any external Testimony

*Secondly,* The Works of God have that Impression upon them of their being wrought by him, that they evidence themselves to be the works of God to every one that duly considers them, and to such they declare what God speaketh in them and by them.

*Thirdly,* As to his Word. This the *Psalmist* declares, *Psal. 138. 2. He hath magnified above all his Name.*

His Name is that by which he maketh himself known, which he hath done most compleatly in and by his Word, which therefore he hath stamped with more Eminent Marks of its procedure from himself, than on other ways, whereby he revealed himself more obscurely to the Sons of Men. If then the lower, more imperfect and obscure Revelations of God to Men, do Evidence themselves without further Testimony, much more may his Word so do.

*Sett. 6. Fourthly,* As the Scripture it self declares it is its own Evidence, so there are innate Arguments, or particular *Tekmeria*, and Infallible Marks on the Scriptures, whereby they evidence themselves to be the Word of God unto those who yet do not on any Account acknowledge them so to be.

There are Two Things that are accompanied with a Self-evidencing Excellency ; and every other thing doth so, so far as it is Partaker of their Nature, and no otherwise. Now these are, 1<sup>st</sup>. *Light*, 2<sup>dly</sup>. *Power for, or in Operation.* Vid. Dr. J. O. on the divine Original of the Scriptures, pag. 72. 1<sup>st</sup>. *Light manifests its self, and whatever manifests its self is Light*, Eph. 5. 13. When the Sun shineth there needs no Testimony to those who are not blind, that it doth so ; Nor can any thing be properly called Light, in any sense, that doth not evidence it self. God is Light himself, 1 *John* 15. 1 *Tim.* 6. 16. *Dan.* 2. 22. And as he is the Fountain of Light, whatever hath most of his Image hath Light also.

Now the Scripture is Light, *Psal.* 19. 8. *The Commandment of the Lord is pure, enlightning the Eyes.*

*Psal.* 119. 105. *Thy word is a Lamp unto my Feet, and a Light unto my Path.*

*V.* 130. *The Enterance of thy Words giveth Light, it giveth Understanding to the simple.*

*Prov.* 6. 23. *For the Commandment is a Lamp, and the Law is Light,* which so shineth with the Majesty of its Author, as that it manifesteth its self to be his, 2 *Pet.* 1. 19. *A Light shining in a dark place,* it

is there called. Now the least degree of Light evidenceth its self, much more so great a Light as is the Word of God; which though it be a Moral or Spiritual Light, it as truly evidenceth its self as the Natural Light; for with respect therunto alone is it called Light shining upon and before the Mind, as the other doth before our bodily sight; but as the blind cannot behold the one, so those whose Minds Sathan hath blinded, cannot behold the other, though it be a glorious Light.

2 Cor. 4. 2, 3, 4. *But if our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the Minds of them that believe not, lest the Light of the Gospel of Christ, who is the Image of God, should shine unto them.*

Now this Light is nothing but the beaming of the Majesty, Truth, Holiness and Authority of God, left upon it by the Holy Ghost, distinguishing it by Infallible Testimonia, from the Product of any Creature. By this it dives into the Consciences of Men, into all the secret recesses of their hearts, guides, teaches, directs, judges in and upon them, in the Name, Majesty and Authority of God: This Light evidenceth its self wherever and however it comes to us by the Church or Tradition, Providence or Accident: for though a Child bring a Light into a Room, it shineth as well as if any other brought it, pag. 80, 81.

Secondly, *As Light, so Power evidenceth it self: So doth Fire by its Heat, the Wind by its Noise.*

*Now the Scripture is called, the Power of God. Rom. 1. 16.*

*The Gospel is the Power of God. 1 Cor. 1. 18. Cap. 2. 5. 1 Thel. 1. 5.*

2. The Scripture is able, or powerful.

2 Tim. 3. 15. *Able to make wise to Salvation.*

Jam. 1. 21. *The word is able to save our Souls.*

Acts 20. 32. *I commend you to the Word of his grace, which is able to build you up, and to give you an Inheritance among all them that are sanctified.*

Heb. 5. 12. *For the Word of God is quick and powerful, and sharper than any two edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joynts and Marrow, and is a discerner of the Thoughts and Intents of the Heart.*

By Vertue of this Power it brought forth Fruit in all the World, Col. 1. 6. without Sword (or for the most part Miracles) without Humane Wisdom, or Oratory, or any Inducements but what were taken solely and meerly from its self; hath it exerted this its Power and Efficacy to the Conquest of the World, causing Men of all sorts, in all Times and Places so to fall down before its Divine Authority,



thority, as immediately to renounce all that was dear to them in the World, and to undergo whatever was dreadful, terrible and destructive to Nature in all its dearest Concernments, *Ibid.* pag. 86. Hereby are Sinners converted, Mens Natures changed, and its daily Efficacy herein is a continued Miracle.

So that the Scriptures have that Glory of Light and Power accompanying of them, as wholly distinguisheth them by Infallible Signs and Evidences from all Words and Writings not Divine, conveying their Truth and Power into the Souls and Consciences of Men, with an infallible certainty, *Ibid.* p. 88. On this Account are they received by all that receive them as from God, who have any real distinguishing Foundation of their Faith.

§ *Seet.* 7. To conclude all, Faith is founded on Testimony; and as the Testimony is, such is the Faith that is built thereon; if the Testimony be humane, the Faith that is grounded thereon can be no more than humane also; for no Effect can be greater than its Cause. But if the Testimony be Divine and Infallible, so is the Faith that is built thereupon. Wherefore if it be asked us, why we believe those Doctrines of the Gospel that are indispensably necessary to Salvation to be believed with Faith Divine.

We answer,

We do so believe them, because the God of Truth hath declared them so to be, requiring our receiving of them with such a Faith. If we be asked, where he hath declared this, we answer, in the Scriptures; for they do in the Name of God speak these things unto us.

If moreover it be enquired of us, why we do believe the Scriptures are what they declare themselves in the Name of God to be, *viz.* the Word of God; we answer, We do believe them so to be, *Because the Authority and Veracity of God do manifest themselves by Infallible Testimonies, or Evidences imprinted on, and left upon them by the Holy Ghost; whereby God himself hath testified, that they are his Word.* These Properties of Scripture being no other than the very Finger and Voice of God, leaving all Men more inexcusable, who reject or despise the same, than if one came from the Dead, or a Voice from Heaven had proclaimed these things, &c.

And thus have we considered the Evidences of the Divine Original of the Scriptures.

The

# The Ways and Means of Understanding the Scriptures, briefly Declared and Defended.

## The Contents.

§. Sect. 1<sup>st</sup>. *It is the Will of God his People should Understand his Mind in his Word, and it is their Duty so to do, Evinc'd.* §. Sect. 2. *The Special Assistance of the Spirit of God is Indispensibly Necessary to the Understanding of his Mind Proved; the Way and Manner thereof Declared.* §. Sect. 3. *The several Ways and Means of Understanding the Mind of God in his Word, particularly Considered; such are frequent Reading of the Word with care. Observing the Analogy of Faith. The Design and Scope of the Place, Antecedents and Consequences: As also frequent Prayer, with a Readiness to Receive and Obey the Truth, to grow thereby. And a due Attendance on the Ordinances appointed for the same. The Knowledge of the Languages wherein the Scriptures were Originally Written. Of History and Chronology. Of the Arts or Methods of Reasoning. The Labours of our Predecessors in the Ministry; and the like.*

§. Sect. 1<sup>st</sup>. **B**Efore we Enquire into the Particular Ways and Means of Understanding the Mind of God in his Word, it is necessary to prove,

*That it is the Will of God to have his People Understand his Mind in his Word themselves, and 'tis their duty so to do; it being industriously Opposed by the Papists, under the pretence of the Obscurity thereof; thereby endeavouring to withhold the people from the use of the Bible.*

Wherefore we say,

*First, That the Scriptures were at first delivered to all the people of God, and committed to Their Care and Keeping, and never were confined to the Priests only, which they would have been, had they been only for the Use of the Clergy.*

*Psal. 147. 19. He sheweth his Word unto Jacob, his Statutes and his Judgments unto Israel.*



*Mal. 4. 4. Remember ye the Law of Moses, My Servant, which I commanded him in Horeb, for All Israel, with the Statutes and Judgments.*

Secondly, All persons are commanded to walk by the Direction thereof, and shall be Judged thereby, and therefore had need to understand it themselves. *Eccles. 12. 13. Let us hear the conclusion of the whole matter, fear God and keep his Commandments, for this is the whole duty of man: v. 14. For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil.*

*John 12. 48. The word that I have spoken the same shall judge him.*

Thirdly, All persons are commanded to teach their Children the Laws of God, and to meditate therein, and commended for so doing; which would have been unlawful if the Scriptures did not belong to them.

*Deut. 6. 4. Hear O Israel.*

*V. 6. These words which I command thee, this day shall be in thy heart.*

*V. 7. And thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

*Psal. 1. 1, 2. Blessed is the man whose delight is in the Law of the Lord, and in his Law doth meditate both day and night.*

Fourthly, God hath appointed sufficient means to enable all those who sincerely desire the knowledge of his Will to attain thereunto, as shall appear by an Enumeration of those ways and means he hath appointed for the same in the following Discourse.

Finally, The Absolute Necessity and Incomparable Excellency of the Knowledge of the Scriptures, with the Special Care and Kindness of God in Delivering them to his People in their Common Tongue, do sufficiently prove it the Duty of all Persons to acquaint themselves with the Bible.

§. Sect. 2. Having proved it to be the Will of God his People should Understand his Mind in his Word, and their Duty so to do; we proceed to inquire into the Way and Means of Understanding the same; which are of two sorts. First, Such that require Divine Assistance: And Secondly, Such as require humane Industry only.

As to the first sort it is necessary, That we prove the Indispensible Necessity of the Assistance of the Spirit of God to enable

*The Ways and Means of Understanding the Scriptures,*  
enable us duly to understand his Mind in his Word, who is the  
Principle Efficient Cause of the true Knowledge thereof.

*And We say,*

That the Holy Spirit of God Enlightning our Minds in the  
Exercise of our own Reason or understanding, and in the Use  
of the Means appointed of God unto that End is the only safe  
Guide to bring us unto the full Assurance of the Mind and Will  
of God as Revealed in the Scriptures.

*Psalm 119. 18. Open thou mine Eyes, that I may behold wonderful  
things out of thy Law.*

Here the Psalmist prays to have God open his Eyes, which  
shews he needed Divine Aid.

*Eph. 1. 16, 17, 18, 19. Making mention of you in our Prayers.*

*V. 17. That the God of our Lord Jesus Christ, the Father of Glory,  
may give unto you the Spirit of Wisdom and Revelation, in the know-  
ledge of him; the Eyes of your Understandings being Enlight-  
ned; that you may know what is the Hope of his Calling, and what the  
Riches of the Glory of the Inheritance in the Saints, and what is the  
Exceeding Greatness of his Power to us-ward, who believe.*

For these *Ephesians*, the Apostle prays they might have the  
Eyes of their Understandings Enlightned by the Spirit of God,  
though they were as Wise, as Rational and every way as Learned  
as any of the Masters of Reason in our time.

Indeed if our Minds are not Corrupted and Depraved, we  
need not the Gospel or its Grace; but if they are, we cannot  
Understand the Mind of God therein without special Illumi-  
nation.

*Mat. 11. 25. I thank thee, O Father, — that thou hast hid these  
things from the Wise and Prudent, and Revealed them to Babes.*

*Mat. 13. 11. Unto you it is given to know the Mysteries of God.*

*John 16. 13. When the Spirit of Truth is come, he shall guide you  
into all Truth.*

*I John 2. 20 You have an Unction from the Holy One, and you  
know all things. V. 27. The anointing which you have Received of him,  
abideth in you, and you need not that any teach you, but as the same  
anointing teacheth you of all things, and is truth, and is no lie, and  
even as it hath taught you, ye shall abide in it.*

As the anointing of Kings and Priests did represent their  
Receiving of Gifts and Abilities of the Spirit of God, for the  
Office whereunto they were called; so here the Illuminating  
Assistance of the same Spirit is represented by this anointing, in  
giving us a true and certain Knowledge of the Mind of God in  
his word, whereby we may be preserved in the Right Way



to Salvation, notwithstanding the Errors and Delusions that so abound in the Place and Age wherein we live.

For as all Divine Truths, necessary to be known and believed unto Salvation, are revealed in the Scriptures; so we are enabled to know Assuredly, and to believe Stedfastly those Truths by the Assistance of the Spirit of God alone, *who is Truth, and is no lye.*

Job 36. 22. *Behold God exalteth by his Power, who teacheth like him?*

John 6. 45. *They shall be all taught of God, every man therefore, saith Christ, that hath heard and learned of the Father cometh unto me.*

We are in the next place to consider, how the Spirit of God doth enable us to understand the Mind of God in his Word, and assure and ascertain us of the true sense thereof.

And this he doth by Enlightning our Minds in the Knowledge of the Things Revealed in the Scriptures, by removing the Natural Blindness, and the Depravity of our Minds, and restoring our Visive Faculties, and also Explaining the Scriptures themselves to our Enlightned Minds; whereby we are enabled, not only to believe the Scriptures themselves are the Word of God, but also that the Truths so Revealed to us are no other than the True and Certain Sense and Meaning of those Sacred Oracles:

This Work of the Spirit is described in the Scripture by *Opening our Eyes, Psal. 119. 18. The Enlightning the Eyes of our Understanding, Ephes. 1. 18.*

Luke 5. 20. *Then opened he their Understandings, that they might understand the Scriptures.*

1 John 5. 20. *We know that the Son of God is come, and hath given us Understanding, that we may know him that is true; we are said to be translated out of Darkness into Light, 1 Pet. 2. 9.*

*And delivered from the Power of Darkness, Col. 1. 13. And who were Darkness are become Light, Ephes. 5. 8.*

It is moreover expressed by Teaching, Guiding, leading into the Truth, John 6. 45. Chap. 16. 13. 1 John 2. 20, 27. Herein Gods Assistance is so far from being Inconsistent with our Exercise of the Faculties of our Minds, as it is Inseparable from it. If he teach we must attend to learn; he never leads us blindfold, only enables us to see what we did not perceive before.

2 Cor. 4. 6. *God who commanded the Light to shine out of Darkness, hath shined into our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ.*

By this Work of the Spirit, all the Causes of Error are removed which proceed from the Natural Vanity and Darkness of the minds of all men, whereby the mind is kept off from discerning the Glory and Beauty of Spiritual Truth, and so doth easily become vain; as also from the Effects of our Corrupt Affections, our Pride and Carnal Confidence, the love of Honour and Praise among Men, a pertinacious adherance unto Corrupt Traditions and Inveterate Errors, Spiritual Sloth, a Love of Sin and the Temptations of Satan blinding our Eyes, 2 Cor. 4. 4. All which Dispositions to Error are removed by the Gracious Operations of the Spirit of God Enlightning, Quickning and Sanctifying of us.

§. Sect. 3. Having thus proved the Possibility and Duty of all persons understanding the Mind of God in his Word, and the Necessity of the Assistance of the Spirit to enable us thereunto, and declared the Way and Manner thereof, we proceed to Consider *The Particular Ways and Means appointed for the due Knowledge, Understanding and right Interpretation of the Scriptures*; which being not subject to Opposition, as the foregoing Positions were, that were Introductory thereunto, we need not enlarge upon them, or do much more than name them, having proved those things that have been most called into question about them: *And these Means are either such as are Absolutely Necessary: or, 2ly. Such as do consist in the due Improvement of those that are so.*

And of the First Sort is,

*First*, The diligent Reading of the Scriptures, with a due Consideration of what we read. The Law was to be read publicly of old, and a frequent fixed Meditating thereon is oft commanded and commended. The whole 119th Psalm is a Comment upon this Subject.

For by a frequent Reading of the Scriptures, though but cursorily, whereunto all Christians ought to be exercised from their Youth, 2 Tim. 3. 15. Deut. 6. 6, 7, 8. many advantages are attained. For hereby the Minds of men are brought into a general Acquaintance with the Nature and Design of the Book of God, and come to know distinctly what things are treated of in the particular Books of it, and hereby exercise themselves in the thoughts of Heavenly things, and have their Minds insensibly furnished with due Conceptions of God and themselves; and are often influenced with the Efficacy of *Divine Truth*, and hereby have their Senses Exercised to discern between Good and Evil, Truth and Error; but the Reading of Scripture with due care



care and consideration, requireth the diligent Observation, 1<sup>st</sup>. Of the Analogy of Faith, that the Sense we take any Text of Scripture in, do agree with all the System of Doctrines and Truths that are most plainly revealed therein: And, 2<sup>ly</sup>. Of the Design and Scope of the place: And, 3<sup>ly</sup>. Of the Antecedents and Consequents, with all those General Rules which are usually given as Directions in the Interpretation of the Scripture.

2<sup>ly</sup>. There is moreover need of fervent Prayer to God, the Author of the Scriptures, to enlighten our Minds in the understanding of them, and to open the Scriptures themselves unto us: he best knows his own Mind, and is best able to discover the same to us.

But then, 3<sup>ly</sup>. There must be found in us a readiness to receive Impressions from *Divine Truths*, as revealed to us, or our Prayers are but a Mockery of God, and sutable practical Obedience in the course of our walking before God, with a design to grow in Knowledge and Holiness, with a due attendance on all the Ordinances that are appointed for our Instruction and Information; all which means do need the gracious assistance of the Spirit of God.

Secondly, There are moreover such means that do belong unto Human Labour and Industry: As, 1<sup>st</sup>. The Knowledge of the Languages wherein the Scriptures were Originally Written, for they signifie no more than what the words do grammatically and literally mean. Ordinarily something of the use hereof we have declared in our Advice to Young Students of Divinity, in the Discourse of the Antiquity of the *Hebrew Points*, bound up in the *Young Students Library*.

Moreover the Knowledge of History and Chronology, as also of the Ways and Methods of Reasoning is also very useful herein; as also an Acquaintance with the Labours of the Ministry of all former Generations, as they are preserved unto our Present Times, especially those of most eminent Gifts and Abilities among them, with other like Advantages afforded in the Present Age.

# The Necessity and Excellency of the Use and Study of the Scriptures, considered.

## In Two Parts.

### The First Part.

Containing the Necessity of the Knowledge of the Scriptures.

### The Contents of the First Part.

§ Sect. 1st, *The Necessity of the Use and Study of the Scriptures considered, as it is the Means of the Saving Knowledge of God and Christ. Of Saving Faith.* § Sect. 2. *A sure Light and Guide to Glory.* § Sect. 3. *The Means of Regeneration and Sanctification.* § Sect. 4. *Being the Food and Physick of the Soul.* § Sect. 5. *Producing Fruit to Salvation.* § Sect. 6. *And being the Rule by which we must be judged.*

§ Sect. 1st, **T**HE first Excellency of the Use and Study of the Scriptures, is the Indispensible Necessity thereof unto Salvation, That ought to be Accounted most Excellent by us, that is most needful for us; and this the Scriptures are, beyond compare, above the Knowledge of any other Books whatsoever.

1st. In that by the saving knowledge of them, and sincere conformity to them, Eternal Life is obtained through the Merits of Jesus Christ.

Acts 20. 32. *And now Brethren I commend you to God, and to the word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are sanctified.*

James 1. 21. — *Receive with meekness the Ingrafted Word, which is able to save your Souls.*

John 5. 39. *Search the Scriptures, for in them ye think ye have Eternal Life.*

2 Tim 3. 15. *And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus.*

2ly. And



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2ly. And without this Knowledge of the Word, either Written or Preached, we cannot be saved.

Rom. 10. 14, 17. *How shall they call on him, in whom they have not believed; and how shall they believe in him, of whom they have not heard.*

V. 17. *So then Faith cometh by hearing, and hearing by the Word of God.*

Mark 16. 16. *He that believeth shall be saved, and he that believeth not shall be damned.*

So that there is no Salvation without Faith, and no Faith but by the Word.

So likewise 'tis Life Eternal to know the true God and Jesus Christ, John 17. 3. And God will take vengeance on all that know him not, 2 Thess. 1. 8. And by the Word only is the Saving Knowledge of God to be obtain'd. Moreover,

§. Sect. 2. *The Word is the Means of Salvation, 1st. By its Light, and 2ly. By its Power.*

1st. *By its Light.*

The way to Eternal Life is very narrow, and difficult to find by the great obscurity and darkness that all mankind are, by Nature, and the Deceits of the World, encompassed with; God hath vouchsafed to men this Light of the Word, by a diligent heed to the which they may get safe to Heaven; without it they cannot, but shall certainly perish for ever.

2 Pet. 1. 19. *We have — a more sure word of Prophecie, whereunto you do well that you take heed, as unto a Light that shineth in a dark place until the day dawn, and the day star arise in your hearts.*

Let us therefore take heed to the guidance of the Light of the Word, as we desire to fly from wrath to come, and to lay hold on Eternal Life.

§. Sect. 3. 2ly. *The word is the Means of Salvation by its Power, 1st. In Regeneration. 2. In Sanctification.*

1st. *In Regeneration.*

John 3. 3. *Jesus Answered and said unto him, verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God.*

1 Pet 1. 23. *Being born again not of Corruptible Seed, but of Incorruptible, by the Word of God, which liveth and abideth for ever.*

V. 25. *And this is the Word, which by the Gospel is Preached unto you.*

2ly. The

2dly, The VVord is the Means of Salvation by its Power in Sanctification.

John 17. 17. *Sanctifie them through thy truth, thy word is truth.*

*And without Holiness no man shall see the Lord, Heb. 12. 14.*

The VVord sanctifieth the Soul; 1st, As it maintains that new Spiritual Life of Holiness begotten in Regeneration, by communicating Spiritual Food and Nourishment thereby to the Mind. 2dly, By healing the Diseases of the Soul. 3dly, By bringing forth the Habits of Grace into Fruitful Acts and Exercise, by which we are enabled to persevere unto Salvation.

§ Sect 4. The Word communicateth Spiritual Food and Nourishment thereby to the Mind.

1st, As it is the Food of Christians.

We live by our Food, and this the Word is to the Soul.

*Man liveth not by Bread only, but by every word that proceedeth out of the Mouth of the Lord doth man live, Deut. 8. 3.*

1 Pet 2. 2. *As new born babes earnestly desire the sincere Milk of the Word, that ye may grow thereby.*

By the Word we have a taste and Savour of Heavenly Things therein set forth to us, whereby we become Spiritual and Heavenly minded. Now to be carnally minded is Death, but to be Spiritually minded is Life and Peace, Rom. 8. 6.

*We are by Nature dead in Trespasses and Sins, and are begotten and born again unto a New Life to God, in and by the Word only.* And by the same is this Life preserved by Spiritual Food and Nourishment thereby communicated unto us, without which we can no more live to God that New Life of Holiness which is indispensibly necessary to Salvation, than we can subsist long without bodily sustenance.

Secondly, As the word is the food so is it the Physick of the soul, and thereby also a means of Salvation.

The Soul is subject to manifold Mortal diseases, which are prevented and healed by the word only. As for Example:

First, In-dwelling Sin, which is the plague of a mans own heart, 1 Kings. 8. 38. is hereby healed.

Psal. — *thy word have I hid in my heart that I may not Sin against thee.*

Psal. 10. 7, 16. *Fools because of their Iniquities are Afflicted. I. 20. he sent his word and healed them;* and it preventeth Sin by preserving a fresh Savour of the holiness of Gods law and thereby an Abhorrence of the, first Motion of Sin as also a quick and clear sight of the Irregularity of the first Efforts of sin in the Imagination and where



Where sin hath crept into aſt and wounded the Soul, the Word is ſharper than a two edged Sword, to reprove, expel and ſubdue Sin.

2dly. The fiery darts of Satan are repelled by this Sword of the Spirit, Eph. 6.

Hence our Lord Jeſus ſet us an Example who overcame all Satans temptations by the Word, ſaying, *it is written.*

3dly. The Snares and dangers by a Wicked world which lyeth in Wickedneſs are kept off by the word.

Joh. 17. 11. *And now I am no more in the world but theſe are in the World; and I come to thee, holy Father, keep through thine own name theſe whom thou haſt given me.*

V. 14. *I have given them thy word and the world hateth them.* This preſervation our Lord gave them for their Security, who was the Phyſician of value.

§ Sect. 5. 3dly, The Word is the means of Salvation as it renders fruitful thoſe who duly receive it. *The barren Fig-tree is cut down,* Luke 13. 6.

*The Unfruitful Vineyard was deſtroyed, May 5.*

*And the earth, which being often watered bringeth forth herbs meet for him by whom 'tis dreſſed, receiveth bleſſing from God; but that which beareth nothing but bryars and thorns is nigh unto curſing, whoſe end is to be burned,* Heb. 6. 7, 8.

By all theſe. Similitudes the people are taught that they ſhall be eternally deſtroyed if they bring forth no fruit to God.

And on the other hand God is Glorified by thoſe that bear much fruit, John 15. 9.

Which is effected by the word, Col 1. 6. *the Word of the Goſpel — which bringeth forth fruit.*

Pſal. 1. 2, 3. *Bleſſed be the man, whoſe delight is in the law of the Lord, and in his law doth Meditate day and night.*

V. 3. *He ſhall be like a tree planted by the Rivers of Water, that bringeth forth his fruit in his Season, his leave alſo ſhall not wither, and whatſoever he doth ſhall proſper,* Mark 4. 14. *the Sower Soweth the Word. v. 20. and theſe are they which are ſown in good ground ſuch as hear the word, and receive it and bring forth fruit.*

Hence it is that the Word is compared to thoſe things that do Naturally produce fruit as Rain, Dew and Waters, &c. that are Naturally Productive thereof, Deut. 32. 1, 2. *Give ear, O ye heavens, and I will Speak, and hear, O Earth, the Words of my mouth, v. 2. my Doctrine ſhall drop as the Rain, my ſpeech ſhall diſtil as the dew, as the ſmall Rain upon the tender herb, and as the Showers upon the Graſs.*

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§ 6. 2dly, A further Evidence of the Necessity of the Use and Study of the Scriptures is, *Their being that by which we must be judged as unto our Eternal State.*

*We must all appear before the Judgment seat of Christ. Rom 14. 10.*

*There to receive according to our deeds ; and every one must give account of himself to God. Rom. 14. 12.*

And indeed, as we have already observed, our Conscience its self is no other than the Judgment which we make, and cannot but make of our selves and Actions, with Respect unto the future Judgment of God, concerning us and our ways We cannot but apprehend that he that made, and preserveth and supplieth us, will take account of our Use and Improvement of what he hath bestowed on us, and committed to our Trust, and of the Discharge of our Duty towards the Author of our Being and Comfort.

Hereupon the grand Concern of all Men is to know and observe that Rule which God hath given to direct us in his Service and our Duty, by our Conformity whereunto, or Neglect whereof we shall be judged, and receive our Eternal Doom.

And this Rule is the Scriptures only, by which we shall all be judged.

*John 12. 48. He that rejecteth me, and receiveth not my words, hath one that judgeth him ; the Words that I have spoken, the same shall judge him in the last day.*

That the Scripture is the only perfect Rule of Faith, Worship and Life, we have elsewhere proved, viz. in our Discourse of the Canon of the Scripture.

So that we have a Task set us for the Time of our Life, which as a Race is fixed, on the Discharge whereof depends our Eternal Weal or Woe, yet know not how soon our Day may end. And this Task is prescribed us in and by the Scriptures only, the Counter part of which is preserved in Heaven, by which we must be judged ; And without Attendance unto it, none can perform this Work, which renders the Religious Observance of the Scriptures indispensibly necessary to Salvation.

So that on many Accounts the Word of God is the means of Salvation, and is therefore called *Salvation*, John 6. 68. Heb. 2. 2: *the Word of Life*, Phil. 2. 16. *the Word of Salvation*, Acts 13. 26. And well it may be so termed, seeing, as we have proved, 'tis the means of manifold saving Benefits, such as are the saving Knowledge of God and Jesus Christ, saving Faith, saving Light, saving Power in Regeneration and Sanctification, as it is the necessary Food, and proper Physick for the Soul, as it renders us fruitful to Salvation, and will enter with us into the other World.



## The Second Part.

### Containing the Excellency of the Use and Study of the Scriptures.

#### The Contents of the Second Part.

§ Sect. 1. *The Excellency of the Study of the Scripture appears by their surpassing all things that are esteemed valuable in the world, in that thereby the presence of God may be enjoyed.* § Sect. 2. *And the truest profit, pleasure and honour is obtained.*

§ Sect. 1. **T**HE Excellency of the Scriptures appears by their surpassing all things that are esteemed valuable in the World.

The Terrestrial Paradise is made up of Profit, Pleasure and Honour enjoyed in Plenty and Perpetuity; all which are more amply afforded in, and by the Scriptures, than by the whole Creation without them.

1st. In General, As the Presence of God is hereby enjoyed by his Word, we converse with our Maker, the highest Dignity we can attain to, hereby we keep company with the King of Kings, who saith, *to this man will I look, who trembleth at my word, Isa. 66.* So that here is the highest honour to be enjoyed.

And as to Pleasure, *In his presence is fulness of joy, and at his Right Hand are pleasures for evermore, for God is himself the chiefest good; which made David say, Lift up the light of thy Countenance, who hast put gladness in my Heart, more than when their Corn and Wine increased; his favours is better than life, his peace passeth all understanding.*

3. As to Profit, God gives himself where he grants his presence, *who is our Portion, our Shield and Exceeding Great Reward: who is a Sun and Shield, and will give Grace and Glory, and withhold no good thing.*

So that the very presence of God its self, promised to those that value his word, gives actual enjoyment of the fullest and

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firmest Profit, Pleasure, and Honour we can enjoy; 'tis Heaven upon Earth here, and will fill up Eternity with Felicity, when the Beatifick Vision shall change us into Glory, by a perfect Enjoyment of his Presence, as a partial view of him does gradually transform us here, while beholding the Glory of God as in a Glass we are changed into the same Image, from Glory to Glory, as by the Spirit of the Lord. *We know not what we shall be, but this we know, we shall be like him; for we shall see him as he is.*

§. Sect. 2. But more particularly, as the presence of God affordeth Pleasure, Profit and Honour, by the very enjoyment thereof, rejoycing, transforming, and thereby enriching us with a better nature, and dignifying of us; so also these three Comprehensive Blessings are the Effect and Reward of a due Attendance on the value of the Word of God.

1<sup>ly</sup>. Profit. *The Lamb of thy mouth is better to me than thousands of Gold and Silver, Psal. 119. 72. For Riches leave us, and flee away as an Eagle, Prov. 23. 5.* But the word never leaves us. Heaven and Earth shall pass, but not a tittle of it shall fail. The Rich Fool may say to his soul, *take thine ease*, when he is falling into Hell; *but he that findeth and keepeth the Word, findeth Life*; it will go with him into the other World, and be a Crown of Glory to him, and will be good and currant Coyn in Heaven, where Gold must pass for Dross.

2<sup>ly</sup>. So for Pleasure. *Great peace have they that love thy Law, &c. Psal. 119. 165. O that thou hadst hearkned to my Commandments, then had thy Peace been as a River.* The ways of Obedience to the Word, are the ways of Peace, and to obtain the Blessing of God.

*And the Word is sweeter than the Honey and the Holy comb, Psal. 119. 103.* In the very Comforting, Conselling, Sanctifying, Enjoying of it.

Again, That's most profitable which can purchase all other things, but cannot be purchased by other things. Now though 'tis said that *Money answers all things*, Eccles. 10. 19. Yet 'tis meant of no other things, than those that belong to this Life.

But Godliness, which is gained by the Word of God, hath not only the Promise of the Life that now is, but of that which is to come.

By the Knowledge and Observance of the Word, we obtain the Favour of God, and deliverances from Wrath to come, and Eternal Life.



But what hope hath the Hypocrite, if he hath gained, when God comes to take away his Soul, Job 27. 8. For what can a man give in exchange for his Soul.

We are not redeemed with corruptible things, as Silver and Gold, 1 Pet. 1. 18.

They that trust in their Wealth, and boast in the multitude of their Riches, none of them can by any means redeem his Brother, nor give to God a Ransome for him. For the Redemption of their Soul is precious, and it ceaseth for ever, Psalm 49 6, 7, 8.

The Gift of God cannot be purchased with Money, Acts 8. 20.

But happy is the man that findeth this Wisdom, Prov. 3 13, 14, 15, 16, 17. For the Merchandize of it is better than of Silver and of fine Gold. She is more precious than Rubies, and all the things thou canst desire, are not to be compared to her; length of days is in her Right Hand, and in her Left Hand Riches and Honour.

Psalm 19. 9, 10, 11. The Judgments of the Lord are true, and more to be desired than Gold, yea than much fine Gold, and in keeping them there is great Reward.

We may want the World, but cannot want the Word.

What will it profit us to gain the whole World, and lose our Souls? therefore we are desired to seek first the Kingdom of God, and all other things shall be added to us.

### 3. Honour.

To this man will I look, saith God, who trembleth at my Word, when others will be disdained and destroyed.

For they, saith he, that Honour me, I will Honour, and they that Despise me, shall be lightly Esteemed.

And as we Esteem or Neglect his Word, we Honour or Dispile God himself, who hath Magnified his Word above all his Name.

Miscellaneous,

## LXXXIII.

*Miscellanea, the Second Part.*

*In four Essays. 1. Upon Ancient, and Modern Learning. 2. Upon the Gardens of Epicurus. 3. Upon Heroick Vertue. 4. Upon Poetry. By Sir William Temple Barronet. The Second Edition. Printed by J. R. in 8°.*

**A**LL Sir William Temples former Works, excepting some small matter, were such as treated only of *Political Subjects*. His Publick Employments had turned his *Genius* that way, and accordingly his first applications after his Retreat, were taken up in committing to Writing what he had seen most worthy of Remark in the *World*, from which he was newly retired: But these *Miscellanies* are the Fruits of his Studies and Meditations in his more private or solitary condition, and these *Four Essays or Dissertations* are all concerning Literature and Exercises of pure and refined *Wit*.

The first concerns a Question started by Mr. *Perrault* of the *French Accademy*, viz. Whether the *Ancients* or the *Moderns* are to be preferred.

We have elsewhere Represented what is alledged both for the *Ancients* and the *Moderns* in this famous Contestation.

But Sir William Temple Objects first against two General Reasons that are pleaded in favour of the *Moderns*. One of which is, that by our own discoveries, joyned with those of the *Ancients*, we *Moderns* may make a further progress in Sciences, than was ever yet made in former times; as a Dwarf on a Giants shoulders may see further than the Giant. And the second, That Nature being the same in all Ages, it follows that.

It may produce *First-rate Wits*, as well in our times, as in precedent Ages. The Author rejects the first Reason, opposing against it, That the *Ancients* here in Question, had the assistances of other *Ancients* before them, which we have not. For, saith he, if we had now the 600000 Volumes that composed the famous Library of King *Ptolomy*, we should then by Ocular Demonstration see, that the *Ancients* had very many, and those very rare and admirable helps too, which are wholly wanting to us, *Historians* telling us of an infinite number of Books that have been lost.

And



And it being well known, that excepting the *Sacred Writings*, there now remains nothing of the ancient *History of the World*, but some few small recitals, mingled and corrupted with fabulous Stories. Besides, as Sir *William* Remarks, the *Ancients* used such exact care and caution in the prosecution of their Studies, as is not at all in practise now; for an Example of which, he cites *Pythagoras* who staid twelve years at *Babylon* in the Schools of the *Caldeans*, and from thence passed into *Egypt*, and thence again into *India*, amongst which several Nations he gained that rare *Knowledge and Learning*, which was the source of all that has since so much flourished in the *Western World*; so that from thence he concludes, they had better guides than we, and abler *Masters*, whose Precepts and Examples perished with the *Empires* under which they flourished. He adds, that it may very well be questioned, whether the advantages we have drawn from the *Ancients*, have more promoted or hindred the advancement of *Sciences*. Because we are apt to imagine, they knew all that could be known, and that 'tis hardly possible to go much further than they have done, which makes us content our selves with learning only their *opinions*, without any *curiosity* of pushing our *discoveries* any further, which sort of slavery, says he, checks our wit and deprives it of the boldness and freedom of *inventing*. Hence it comes, that we mind only to study the Writings of the *Ancients*, without making any new attempts to surpass them, or to enrich the *Publick*, by any fresh *discoveries*. Then as to the Remaining Argument drawn from *Natures* equal Capacity to produce *Extraordinary Men*, now, as well as in former Ages, Sir *William* grants it true, but maintains withal, that nothing can be concluded thence to the advantage of the *Moderns* in this *Controversie*, because there are sometimes very unaccountable *Revolutions* in *Nature*, which whatever her capacity may be, is not actually the same in all times. For there has been some Ages in which she has been very liberal, and even prodigal of her gifts, and others again, in which she has shewn her self barren, and niggardly: Nay she seems to have taken pleasure in distributing her riches successively to all Nations. The *Sciences* having passed from *Egypt* and *Caldea* into *Greece*, and thence elsewhere, leaving *Greece* in its turn, to become once more the seat of *Barbarism*: Since which, the *Muses* seemed to have transplanted their *Residence* into *Italy*, *France* and other *Western Countries*, being still plunged in deep ignorance. Whereas now the case is altered, they being now the most glorious Seat of the *Empire of Learning*. And who knows, adds he, how soon they likewise may be obliged to undergo

undergo that fatal *Vicissitude* that has left the *East* in that profound *Darkness* and doleful *ignorance* which formerly reigned amongst the now so compleatly civilised and inlightened *Nations* of the *West*? And Besides, pursues that ingenious Knight, since *Nature* alone compleats not the formation of great *Wits*, but needs the concurrence and assistance of *Art*; the *State* of the affairs of the world may be such, as may afford *obstacles* that may invincibly keep the *Moderns* still below the *excellencies* and *attainments* of the *Ancients*. And Sir *William* alledges the unhappy *disputes* in *Religion* to have been, and to be like to be, as long as they subsist, one of those invincible *causes* of this *disparity*. For, says he, the best and choicest *Wits*, whilst they continue employed, and overheated in those unlucky *quarrels* have not minded, nor indeed cannot pursue the improvement of *Arts* and *Sciences*. Those *Wars*, as well as those of *Mars*, are the enemies of the *Muses*, which *Antiquity* placed on Mount *Parnassus*, only to signify to us, that they ought to be above the reach of those tempests that disturb the lower *Regions*. Another *cause* of the decay of *Learning*, he alledges to be the want of such powerful *Patrons* and *Protectors*, as in some former *Ages*. When *Sciences* begun to spring again at the beginning of the last *Age*, the *Greatest Princes* made it a point of *Honour* to appear in a noble *Emulation* to favour them, and every great *Person* with great *Passion* strove to have some part in the *Glory* of their *Restauration*. But since, alas, that generous heat is grown chill, and at the same time, adds the *Author*, those *Temples* of *Honour* formerly erected for *Learning*, are overthrown. All the *Vows* and *Sacrifices* of *Men* are now addressed to *Fortune* only, and no body cares to spend their time in the pursuit of *Knowledge*, that leads neither to the *Honours*, nor *Recompenses* with which it was formerly *Crowned* and *Rewarded*, they being the only *Spurs* that excite men to any attempts whatsoever. What other *Charms* soever there may be in the exercise of *Vertue*, *Ambition* or *Avarise*, can see none but what glister in the *Recompenses* that attend it. Which made *Aristophanes* introduce his God *Plutus* (meaning *Money*) saying, that without his assistance *Jupiter* might bid adieu to all his *Empire* on *Earth*, for there would be nobody would fear his *Thunderbolts*, and if men did not either fear or hope something from their *Gods*, they would never be solicitous to sacrifice *Victims* upon their *Altars* out of a pure respect only to those supposed *Superiour Beings*, without any further view and prospect.

Sir *William* reckons likewise for one of the *Causes* of the contempt of *Learned* men, the ridiculous humour of *Pedantry* that has



has corrupted them. For some of them have imagined that it was enough to understand Greek and Latin, and qualifie a man to speak with the Magisterial Air of a Doctor, and so have made themselves either the Laughing Stocks, or the plague of good Company; besides their overmuch poring on Books, and neglect of the study of men, which renders their humours dark and morose, has made the people of the world despise Learned Men as furly and unfociable persons, not fit for conversation. That has made persons of Quality disgust all study for fear of being infected with the ill Air of the Cloister, and confine men of Letters within the inclosure of a Colledge. In a word, the ill use that has been made of Science, has exposed it to Rallery and Contempt. Where Sir *William* not impertinently tells us of a Spaniard that maintained, That the History of *Don Quixot* had ruined the Monarchy of *Spain*: For, says that Spaniard, before that pestilent Book appeared, Love and Romantick Valour was the Darling Chimera of the Spaniards, and there was never a Gentleman but chose himself some Mistress, whose esteem he strove to merit by some extraordinary and Heroick Action; nay, the very Duke of *Alva*, as grave and severe as he was, devoted all the glory of the conquest of *Portugal* to a young Beauty, with whom he thought his Warlike Exploits might pass for Currant Coin instead of youth: But after the coming out of the History of *Don Quixot*, the Spaniards grew so ashamed of the Prowesses of Knight Errantry, that they have since neglected all Bravery, and are fallen into the contrary extreme of inglorious and unactive Ease and Laziness.

The second Dissertation is intitled of the Gardens of *Epicurus*. The name of *Epicurus*, appears hardly any where but in the Title; the whole Discourse being properly nothing but an instruction and elogium of Gardning. The Author leads us to it by Moral Observations upon the vain occupations of men. He observes above other things, that Reason, which is the most noble Prerogative of Man, is at the same time one of his greatest torments. That it is which disturbs his tranquility, and causes his most sensible dissatisfactions. For our vexation for what is past, our fears and uneasiness about what is to come, the craving desires of Covetousness, the tormenting cares of Poverty, the projects of Ambition, and that Dragooning Troop of Passions, that quarter on his very Heart and Vitals, are the fruits of that faculty in which we pride our selves so much, and wherein only we pretend to excel all other Animals. From thence proceeds all that mighty bustling we see in the World; every one runs after

after some peculiar object or other, which he has made his Darling, and torments himself in the pursuit of the orders and designs of his pretended Reason, which instead of calming our disturbed Spirits, and moderating our Passions, does often in these, and a hundred other encounters, rather abet and authorise them. The Philosophers which have endeavoured to reduce it to its first use, have pretended, that our Sovereign Happiness consisted in suppressing, or at least moderating our Passions, and that that was the true exercise and province of Reason. For which end, they would have their Wise Man totally exempt, both from all fear and desire, and so firmly settled in a quiet indifference for all the accidents of life, that the rudest shocks of Fortune may never be able to shake his Constancy; but that being armed against all attempts, he may place his Riches rather in wanting little, than in possessing much, and his happiness in not casting down himself by melancholick reflections upon any cross adventures past, and in not vainly feeding himself with Chimerical hopes of any mighty enjoyments to come, that so his life may not be disturbed by any fears of death, nor his death by any fondness or longing desire of Life. But Sir William thinks that Idea not so well to quadrate with Humane Nature, and that to be Wise, it is not at all needful to cease to be a man, nor to become insensible either of pleasure or affliction. But after all their busie, Philosophers are all agreed in placing the felicity of Man in the tranquillity of the Mind: It only remains a question among them, what that is that is most effectual to procure this desirable calm and repose of Mind; men labour without ceasing to attain to it, and in those restless endeavours, most commonly arrive to the end of their lives, sooner than to the attainment of that which was to constitute its chiefest contentment; and there are very few that can tell where to stop or limit their desires, so as to fix their minds in that satisfaction which they hunt after, and which out of over eagerness, they miss, by overshooting their mark. The best method, according to Sir William's advice, to attain it, is to retire into the Country. And indeed nothing is more than the ingenious leisure time, and well improved vocation of a true Philosopher: 'Tis there, where being freed from the cares and distractions of the world, he cultivates his Reason, and cures his Mind of all those prejudices that block up all passages against the entrance of truth. In a word, the Author thereupon takes occasion to praise the delightful amusements of a Garden, and the innocent occupation the culture of Flowers and Fruits affords us. And then inserts by the by, a short History of the Gardens of Antiquity, and concluding with



with a touch upon those of *England*; he speaks of them like a man knowing and experienced in matters of that nature; from whence he returns to the praises of his *Country retirement*; declaring, that it was not out of affectation, that he preferred it before publick employments, but that 'twas a pure effect of his own natural humour which led him to the choice of that *solitary and retired sort of life*: And after a serious comparison of the vanity and incumbrances of publick employments, with the sweets of a *disingaged and private life*; he judges that 'tis much better for a man to keep himself to himself, than to make himself the slave of Honours, and of the *Publick*, and he congratulates to himself the felicity of that peaceable present condition of his, wherein he is master of his own time. We shall pass lightly over his third *Essay*, where he treats of *Heroick Vertue*, which is not so much a general discourse upon that Subject, as a *Collection of Examples*, and an abridged *History* of the four *Empires*, and of *China*, *Peru*, and of the *Sythians* and *Arabians*. The *Author* affirms, that what formerly gave the greatest lustre to *Heroick Vertue*, was the having deserved well of ones *Country*; and in his *Historical Recital* he mentions those who have been thought most worthy to live in the memory of man. The fourth *Essay* concerns *Poesy*, in which he begins with a *Remark*, that the word *Poet*, among the *Greeks* imports as much as a power to make every thing they pleased, of nothing; that is, that *Poets* had the priviledge to take up any thing in their imagination, and to publish as many *fictions* and *wonders* as they listed, and in a word, that they are priviledged to lye without blame, so they do but please, and do it with wit, and with a good grace: for which reason, the *Ancients* feigned, that *Apollo* was the God of *Verses*, because that *Fabulous God*, by his heat whereby he animates nature, is the Father of all *Production*, because they suppose *Poets* have need of the *Celestial Fire* to heat them and excite in them those *divine transports*, and that admirable variety of *Images* and *Conceptions*, of which all the *Charms* and *Beauty* of *Poesie* consist; and accordingly, that *Noble Fury* passed with them for an *inspiration*, and particular influence of *Apollo*. For that happy warmth that renders the imagination so fertile, is not acquired by *Art* or *Study*, but *Invention* which is the *Treasure*, out of which *Poets* draw their most valuable *Riches*, is not a pure gift and gratuitous present of *Nature*. But how rich soever it may be, that *mature faculty*, like fertile ground, ought not to be neglected, but maintained with an extream care and diligence. It must be nourished and fomented, to render it still more fruitful,

and cultivated, to make it more exact and regular. For to the making a good *Poet*, there must be a concurrence of good *Qualities* of such different *Classes*, as seem almost incompatible. He pretends not to speak there of those that make *Verses* only by chance, where a small stragling or scattered spark of *Fire*, or one single bold sally of *Wit* suffices, because to *Poets* of the first rank, there is required a *Genius* of a great extent, and of a flight that soars beyond the reach of *Sense*, to the utmost regions of *Imagination*; they must have an abounding and ever-teeming fancy and invention, and a vivacity of *Wit*, furnished with all the richest colours to adorn the Subjects they pitch upon, and to strew *Flowers* with full Baskets, in all places and occasions, where they may exert their Charms. Besides all which, they ought to have also a solid judgment to direct them how most artfully and advantageously to dispose, and model the whole *Work*, and an exquisite and most exact *Taste* and *Palate* to qualify them to make a good *Choice*, and *Eyes* not easily to be dazzled or misled by the mock Lights of a false *Notion*. In a word, in a *Poets* Soul, both *Male* and *Female* vigour and delicacy, *Loftiness* and *Agreeableness*, *Majesty* and *Sweetness* ought to concenter, and all equally conspire to *Pleasure*, to *Charm*, and even to *Ravish* the *Reader*, and to transport him as much beyond himself in admiration, as the *Poet* was when he was studying for his *divertisement*; and consequently, an accomplished *Poet* should have all the fire and brisk motion that is necessary for a fertile imagination; and all the calmness and slegm that is requisite for the forming a solid judgment, which when they are all so lucky as to meet together, (in the opinion of *Sir William Temple*) give a man the happy advantage to gather both *Flowers* and *Fruit* from the same *Tree*. Yet he would by no means have his *Poet* hampered by the confinement of any *Rules*; the *Genius* of *Poetry* being according to him, too *Free-born* and *Spiritual* a *Faculty*, to be restrained within the narrow bounds of dull *method*, or *Pedantick precepts*: For as soon as ever a *Poet* is checked from taking his full flight, and is pulled back, as 'twere, by the Leg, by the rules of *Art* he loses all his natural graces, and all the most lively sallies of his *Towering Imaginations* are stopt, or taken short, and made to miscarry of all the pleasing and wonderful novelties they were big withall. *Lucan*, whose best *Character* consists, in having made some very happy bold strokes, would have been spoiled, had he been checked every time he offered at too lofty flights. But now we find he has been successfully bold, whereas more regularity would have



rendred him too flat and cold: But now, *feliciter audet*, is his just *Encomium*. It is therefore with Poets, as 'tis with those young *Hero's*, whom an undiscrēt *Valour* more becomes, than an over *circumspect* and cautious *Prudence*. And therefore he concludes, that *Rules* at best are capable only to prevent the making of bad *Verses*, but never able to make men Good Poets.

It would be too long to repeat here all that Sir *William* says of the first Original of *Poesie*, and of its decay. For instance, he pretends, that *Epigrams* were not introduced till the *Art* of *Poetry* was in its declining condition, and that as soon as Poets found they had not vigour enough to compose a *Regular Poem*, all over brisk and delightful, and shining with *Beauties* arising from an exact *Symmetry* every where observed, they endeavoured to gain Reputation by some short pieces that cost them nothing but some sudden flash of *Wit*, or subtil conceit, which was welcome enough, provided it was seasoned with some pat and clinching saying; for because that sort of Salt was a little sharp, and tickled the *Palate* of the *Multitude*, that sort of *Poesie* grew into mighty vogue with them. But Sir *William* can by no means approve it, as thinking it unbecoming the *Character* of an honest and genteel Spirit, to seek to please the *Mob*, and to study to purchase the title of a *shrewd Wit*, at the expence of the *Reputations* of other Men.

*Qui captat Risus Hominum, famamque Dicatis,  
Hic Niger est, Hunc tu Romane, caveo.* faith *Horace*.

*He that with Railery and Ridicule,  
Cajoles the Rabble; is more Knave than Fool.*

Sir *William* descends likewise to the *English Poesie*, and particularly values their *Comedy*, wherein he says some *English Poets* have excelled most of other *Nations*. The Reason he gives, is, because they are enriched and adorned with so great a diversity of *Images* and *Characters*, to which variety, as he observes, the natural *Genius* of the *Nation* furnishes ample Matter; the *Riches* of the *Country*, the *inequality* of the *Climate*, the *mildness* of the *Government*, and the *liberty* of *Opinions* are the cause of that diversity of *Humours* and *Wits* that is to be found there more than in other places, where men lie under a greater check, and are forced a little more to disguise themselves; whereas in *England*, every one has free *Liberty* to give their *humour* and caprices their full

career, and prides himself in that *Liberty*. And Sir *William*, who has travelled and seen the World, protests seriously, that he never knew better Wits any where than the *English* are, nor more capable to frame *Original Notions* and conceits, or carry their *Meditations* further, or their *reflections* deeper, nor more apt to dig and mine into the very bottom of things, than they, tho he confesses at the same time, that the frequent *changes* of the *Air* there, cause an infinite *variety* likewise in their *tempers* and *opinions*; and he attributes their *inequalities* and *melancholy*, their *Speculations* in *Religion*, and *improvements* in *Policy*, to the same cause. So that, says he, those different effects of their various *Humours* and *Genius* have furnished a fair and fertile *Field* of *Matter* to their *Comical Poets*, to work on, and supplied them with all manner of incidents wherewith ingeniously to set out any *Scene* whatsoever upon a *Theatre*, which is the Reason that their *Comedies* come the nearest of any to those of the *Ancients*, *Gallantry* and *Love* have there but little share, the whole consisting chiefly of a Representation of the most ordinary *transactions* of *Life*. Sometimes they personate some body that is simple and credulous, and whose easiness is continually abused and imposed upon; sometimes a *Ridiculous*, *Grave* and *Starcht Politician*, who consults upon all things; being mysteriously suspicious of the most frivolous appearances, and imagines he discovers secret designs in the most common intentions. To conclude, according to Mr. *St. Evreumont*, they who take delight in discovering *seeming* and *counterfeit*, from *genuine Wits*, and are affected with *Characters* drawn on the *Life*, will find that the *English Comedies* are not inferiour to those of the *Ancients*.



## LXXXIV.

Archæologia Philosophicæ: Sive Doctrina Antiqua de Rerum Originibus.

*That is, the Doctrine of the Ancients concerning the Original of things. In Two Books.* London, Printed by R. N. for Walter Kittilby, at the sign of the Bishops-Head in St. Paul's Church-yard. 1692.

THE Learned Author in these two Books, endeavours by the Testimonies of the *Ancient Philosophers* of all Nations, and by several Arguments drawn from *Reason* and *Scripture*, to confirm his Opinion laid down in his former Treatise concerning the *Theory* of the *Earth*, viz. That the *Sun*, and most, if not all the *Stars* of the *Intellectual World* of *Angels*, and all the whole mass of *Matter* was created all together; some unknown number of thousands perhaps of *Ages*, before our *Earthly Globe*, and its inferiour *Orb* or *Heaven* was formed, which bears but about six thousand years date, and that *Moses* when he speaks of the *Creation* of the *Heavens*, did in truth mean only the formation of our *Earth* and the *Heaven* about it, to the *Moon*, of a præexistent confused *Mass*, long before created out of *nothing*, and which had, before it, reduction into a *Chaos*, subsisted in another form, as *Comets* may be supposed to have done. Secondly, That this *Earth* was made to undergo a three-fold state, viz. an *Original* or *Primæval* State, which was, that it enjoyed before the *Flood*: 2ly. A *Degenerate*, *Deformed* and *Corrupt Estate*, such as has been ever since the *Flood*, and was affected by it. And 3ly. A *State* of *Renovation* or *Renewing*, which is to be effected by *Fire*. And this three-fold State he endeavours to prove by those expressions of *St. Peter*; The *Heavens* and *Earth* that were of old, the *Heavens* and *Earth* that now are, and the *New Heavens* and *Earth* expected by the *Saints*, 2 *Pe.* 3. 5, 7. which he backs with the Testimony of *St. Paul*, *Rom.* 8. 9, to 24. including a *World*, not yet subject to *vanity*, such as the *Old World* was. 2ly. A *World* subjected to *Vanity*; And 3ly. A *World* redeemed and freed from *Vanity*. In the first State, he supposes the *Earth* placed only like a thick *Crust* of *Ice* over the face of the *Deep*, making it even,

even, and free from *Mountains, Vallies, Seas or Rivers*, but yet the more disposed to be destroyed, as afterwards it was, by a *Flood*, which whether it implys not, that whether man had sinned or not, the *Flood* would have come; I leave to other sober *Divines* to consider. Secondly, He makes this *Earth* before the *Flood*, to have been placed in a *Parrallel or Right Position* to the *Zodiack* of the *Heavens*, by which it enjoyed an equal temper of *Air*, without *Rain*, or *Rain-Bow*, and a perpetual *Spring*, which made its *Inhabitants* so long lived. 3ly That the *Flood* was effected by a kind of *concussion* of the waters. *Abyss* or *Deep* on which the *Earth* was then founded; by which the *Earth* being broken up, was swallowed up into it and deformed as 'tis now, into *Mountains, Vallies, &c.* 4ly. That by that motion, not only the *Waters* and *Earth* were disturbed, but even the *Orb* or *Heaven* abut the *Earth*, put out of *Order*, and so dissolved, that the *Earth* floating in the fluid *Ether*, was removed quite out of its former place, and carried where the *Suns* heat could affect it but unequally, and by that, was rendred in some parts subject to immoderate and burning *heats*, and in others to excessive *colds*, and every where to furious *Storms* and *Tempests*, and other inequalities of *Air*, by which mens lives were made both short and uncomfortable. The first *Earth* he will have been without different *Seasons*, blessed with a perpetual *Spring*, and to have been all over equally delicious with the *Garden of Eden*; and this second since the *Flood* only. to have known the distinction of *Summer, Winter, &c.* And by its new position, to be as much disposed to perish by *Fire*, as the first was to be destroyed by *Water*. And to the third and last state of the *Earth*, when it shall be renewed, he affirms it shall be like the first, only with some improvement to the better. Which, that it may Quadrate with the *Doctrine* of *Moses*, and the fundamentals of *Christianity*, he endeavours to persuade us that *Moses's* description of the *Creation*, was *Ethical*, or *Moral* only, and not *Physical*; that is, that it was not composed according to the real matter of *Fact* of the *Creation*, but of such *Stories*, or rather *Parables*, that best agreed with the *Opinions* of the *Vulgar*, and best suited with the peculiar capacities of the people he had to do with, whom he would make wonderfully ignorant, and to know little more than the making of *Brick*, because they had been a little while forced by a *Tyrant* upon that *Trade*, the *Aboliah* and *Bexahiel*, and other rare *Workmen* that wrought the *Vestments* of the *Priests*, and *Ornaments*, and *Utenſils* of the *Tabernacle*, seem to im-



import the contrary: To humour which pretended Ignorants, he makes *Moses* use the artifice to pretend that *God* made the *Sun*, *Moon*, *Stars* and *Heavens*, all for *Man*, and his use, to engage men thereby the more to piety, whereas in reality, they were made long before, and the *Earth* moved about the *Sun*, and not the *Sun* about that, &c. That the story of the *Garden of Eden*, the *Tree of Life*, and *Knowledge of Good and Evil*, of the temptation, and conversation of *Eve* and the *Serpent*, of eating the forbidden *Fruit*, and the dreadful punishment that followed thereon, was only a Parable inserted by *Moses* to terrifie the simple *Israelites* from offering to break the least Precept of the *Law* he was going to give them, when they should know that the eating of an *Apple* had cost their first *Parents*, and their whole posterity so dear: And that he makes *God* spend six days in the formation of the *Earth*, tho, says he, it was a *Work* more likely of some considerable number of years, and rest the seventh day, only because he had a mind to consecrate the seventh day among his own people; which whether it does not insinuate *Moses*, to have been guided in his *Writing*, rather by motives of *Humane Policy*, than *Divine Inspiration*, and bid fair to persuade the *World*, that all *Revealed Religion* is but a *Holy Cheat*, and a *Cast of the Policy* of some subtle *Statesman*, and whether all the fine things he saith afterward to give a pious turn to this *Doctrine*, and induce us to make an edifying use of it, will be as effectual to cure, as it is to lead people into absolute infidelity, with which this loose Age was but too much infected before, without these new materials to foment it, I leave it to all good men to judge; not questioning, but as the *Author* never intended so evil an effect, he would be sorry to see it verified, and wish, whatever his thoughts had been, he had been as modest as he makes *Moses*, and for the avoiding the inconveniencies I have hinted, and which he himself makes *Moses* to have feared, he had been so cautious as to have kept them in his own breast, and let them have still have lain concealed in the Text of *Genesis*.

This is a brief and general account of the design and scope of this Learned and Ingenious *Wish*, I could add, and Seasonable Treatise.

As to further particulars, Those Readers that are curious, will do well to consult the *Author* himself, who divides the whole into two Books, the one treating of the *Original* and *Revolutions* of the whole *Universe* in *General*, and the other of the

the formation of our particular *Earth*; the first being distinguished into fourteen, and the second into eleven Chapters; in all which, by a collection of *Testimonies* out of the Remains of the *Ancient Philosophy* and *Traditions* of the *Scythians*, *Celts*, and *Ethiopians*, *Assyrians*, *Caldeans*, *Persians*, *Arabians*, *Phœnicians*, *Hebreus*, *Egyptians*, *Græcians*, *Pythagoreans*, &c. He endeavours to prove, that the general *Notion* of *Mankind* consented in the main with him, concerning the *Original* of the *Universe*, and the chief *Qualifications* of the *Earth* in its threefold State, viz. before the *Flood*, after the *Flood*, and after the *Conflagration* in its renewed *Condition*. After which, he uses his utmost efforts to make out by other parts of *Scripture*, that *Moses's* six days *Creation*, &c. cannot, nor ought not to be otherwise expounded, than according to the explication he gives in this *Work*.

He seems to *Cartesianize* all over the *Work*, and to take those for uncontestable *Truths* and *Certainties*, which still are controverted, as well by very *Learned* and *Judicious*, as pious *Men*, and of the truth of which 'tis impossible for any men to have any absolute certainty, nor yet so much probability as he may have of the contrary, if proud and arbitrary *Reason* could be made at all to stoop, either to *Divine Revelation*, or the *Testimony* of *Sense*; for he lays down for *Certain* and *Known* *Truths*, that the *Sun*, and not the *Earth* is the *Center* of the *World*; that the *Earth* moves with a double motion about the *Sun*, that the *Stars* move in *Vortexes* or *Whirlpools*, according to the *Cartesian Fancy*, that the *Planets* are so many habitable *Earths*, &c. But this is sufficient. I refer you for the rest, to the *Treatise* itself.

LXXXV.



LXXXV.

**The REFORMED GENTLEMAN:** Or, *the Old English Morals Rescued from the Immoralities of the Present Age. Shewing how inconsistent those Pretended Genteel Accomplishments, of Swearing, Drinking, Whoring and Sabbath-breaking, are with the True Generosity of an English-man, &c.* By A. M. of the Church of England. London, Printed for T. Salusbury, at the King's Arms in Fleetstreet, near St. Dunstan's Church, 1693.

**N**Ever was there an Age in this World, wherein Debauchery had proceeded to so considerable a Pitch as this present: And it may be matter of the highest admiration, how men arrived to that height of Immorality, dare retain so holy a Profession as that of Christianity, which yet 'tis plain enough many of them do by their Affeверations they use sometimes, *As they are Christians, as they hope to be Saved, &c.* Expressions one would think that might make their Consciences stare them in the Face were they not seared as with an Hot Iron, to make the least pretences to Christianity, or the hopes of Salvation, when their lives do rather represent that of Devils and damned Spirits, than of one that has the least thoughts of flying from the Wrath to come. Yet to such a height of Impudence have they arrived in sinning, that any sober persons, who are not willing to be partaker with them in their sins, but freely lay before them the direful consequences of a flagitious life, are not entertained with that civility that the Devils did our Saviour, *Art thou come to torment us before our time?* but loaded with all manner of Reproaches, and Calumnies which their malicious Tongues can utter. Yet this has not hindered but that good men do still shew their distaste of, and give in their Testimony against such Monsters of Humane Nature, so as if they cannot reform them, do a little disturb their false Peace, that they cannot pursue their vitious Courses without some remorse, which imbitters even those sins that are most pleasant to them. Among others, our Author has, in this Treatise, with that solidity and strength of reason, laid the evil of those courses before them, that would any of the most Profligate seriously peruse it, 'tis not to be supposed he durst go on in such pernicious courses.

But to come briefly to the Book it self, The Author has prefixt to it a Preface, and Introduction.

In the Preface the Author shews what induced him to write this present Treatise, and gives a general hint at the Profligateness of this Age; and is so far from thinking that he has exposed Vice in its native deformity, that he is afraid he has treated it too gently, and wishes that every word therein were as sharp as Arrows, and as keen as a Two Edged Sword, that they might stab the sins to the very heart, and bring the Offenders to such a pass, that they might be necessitated to flee to *Jesus* for the soveraign Balsom of his Blood to heal their wounded Consciences, and that being there, they might see the necessity of a Holy Life, lest they set their own as well as their Saviours wounds a bleeding afresh. He also shews the Reader, that he had purposed to treat of some other malignant and capital Vices, but perceiving that thereby he would swell his Work to a larger Volume than he designed, and considering that by advancing the Price above the vulgar reach, he should rob the inferiour rank of People of the benefit thereof, he confined himself to speak only of the sins which seemed to bear the most incontrollable sway in this our Island.

In his Introduction. he considers man in his three states of Innocence, Nature and Regeneration. In the first state man attracted to himself the Admiration, Love and Obedience of all other Creatures, which were subservient to him as their Lord and Dominator. In a word, the whole Creation was so obedient to him, as if man were the only Master-piece of God and Nature, and those other created Beings but so many Ornaments to set him off with a greater lustre. Besides, he was endued with a never-dying, God-like, Rational Soul, enlightned by a clear Understanding, Guided by an Uncorrupted Will, moved by pure and Seraphick Affections, and placed in a Rank a little below the Angels.

But no sooner did he fall, but the scene of the Glory quickly changed to that of Ignominy and Reproach; his Body became Distempered, his Soul lost the Divine Impress, his Understanding was darkned, his Will corrupted and depraved, his Affections vitiated and debauched, and his whole Man out of Frame. He had neither Peace within, nor Peace without; but all in a Storm, led an unquiet, dissatisfied and discontented Life; all the Creatures now rose up in actual Rebellion against their transformed Lord, vindicating their Creators Honour upon one that had shamefully abused it: And the lashes of a wounded Conscience



on a sense of his Guilt were more afflictive to him by far than his being whipt out of Paradise. In this languid condition, continues our Author, lay the greatest part of the Posterity of fallen *Adam* for near 4000 years. In the height of that Impiety was the Old World drowned, and the New One in its Nonage dispersed by a Jargon of Languages. And for that time the Church seemed to be confined to *Abraham* and his Posterity, the Children of *Israel*, whilst the greatest part of the World lay in Ignorance, till the Sun of Righteousness arose with healing in his Wings, and brought Life and Immortality to Light through the Gospel.

This Blessed Lord, by a Mysterious Incarnation, condescended to take upon him the Nature of Man, and humbled himself and became obedient unto Death, even the Death of the Cross; and by that expiatory Sacrifice of his, he satisfied his Fathers Justice, offering himself once for all; in this hopeful way of Recovery did he leave mankind upon his departure hence; and intrusted the further Cure to Faithful Hands, who faithfully discharged the Trust committed to them, for that Fervour and Warmness for Religion began then to appear in the World, and Mauger all the Persecutions at that time Religion flourished and spread it self through most corners of the World. But no sooner did the Church begin to have rest, and had the Protection of Emperors, but it became the subject of its own Fews and Animosities, and was overspread with a multitude of Heresies; as also Superstition, Blind Zeal, False Principles and Interest, drew a Veil quite over the Truth. Yet, he says, the Church was then free from that General Inundation of Impiety, wherewith this last and degenerate Age is at present so overwhelmed, which he briefly shews by instancing of some Particulars. But above all, he says, 'tis most sad, that most of the open Debauchees of the Age, should be so impudent as to profess themselves *Church of Englands men*, hoping under that pretence to escape the Censures of men here, and the Sentence of God hereafter: For how unreasonable is it to think or expect that so pure and undefiled a Church should indulge any of her Members in those horrid Debaucheries, which a sober Heathen would blush to commit? He likewise shews what an aggravation it is of the guilt of this Nation that it hates to be reformed, which neither Judgments can terrifie, nor Mercies allure to Repentance, and gives a particular Enumeration of the Mercies, this Land has received from the first Reformation to their present Majesties rescuing us from the jaws of Popery and slavery; as also sets before

us the several Judgments God has inflicted upon us for our sins; and concludes with shewing what will be the direful doom of the Impenitent who shall have that dreadful sentence pronounced upon them, *Go, ye cursed, into everlasting Burnings, prepared for the Devil and his Angels.*

Having insisted so much on the Introduction, we shall be briefer on the Body of the Book. It is divided into four Chapters.

The first Chapt. treats of Profane Swearing, Blasphemy, Cursing and Perjury. The Author herein first shews the sin of Profane Swearing, from the Nature of a Lawful Oath. The Divinity of an Oath, he says, will be more manifest, by considering, 1. That none are admitted to take it but such as are grown up to years of Discretion, excluding both the mad Person, and Perjur'd. 2. That the matter thereof should be grave, and not trivial or unlawful. 3. That the Form is most Solemn, such as the lifting up of the hands among the *Jews*, the laying the hand upon the Altar, as the *Heathens* did, upon the New Testament, as is usual among us. 4. That the end is the Declaration of Truth, the deciding of Controversies, the manifestation of God's glory, and the good of human Societies. 5. That the object thereof is only God, the Lord *Jehovah*. Since then, says he, the name of God ought to be used in so weighty affairs, and with reverence, what folly and madness is it, as well as sin, upon every turn to call upon the Majesty of Heaven to come and witness our trifles, untruths and oftentimes sins. He next shews the evil of Blasphemy and Cursing, and demonstrates the unaccountable folly thereof, in that there is no motive for it either in Atheism, Irreligion or Reason; and shews the evil of it further from this, that we abhor it in those we either Love or Honour, as our Wives, Children, Relations, &c. He briefly lays down four Pleas which common Swearers alledge to justify themselves, *as the being provoked to Anger, the creating belief thereby, its being an Ornament to speech, and a genteel accomplishment*, and solidly refutes them. He likewise shews the force of evil Custom, and lays before us four Motives to forsake this sin, as; that the *Examples of more civilized Heathens should shame us, the Conformity to the constitutions of the Kingdom should win us, the obedience we owe to our Mother Church should oblige, and the Terrors of the Lord should constrain us to forsake our civil Customs.* He afterwards shews the guilt of those, who, tho they do not swear themselves, yet delight to hear others swear. And last of all he shews the horrid sinfulness of Perjury, whether in order to circumvent or falsely accuse others, the difficulty of dissuading men therefrom, and concludes with Motives to persuade men to forsake it, drawn both from the greatness of the sin, and Punishment. The



The 2d Chapt. is of *Drunkenness*; the Author therein first traces its Original, and dates it before the Flood, and even *Noah*, tho a good man, and had seen the Earth overwhelmed by a Deluge, was overtaken with that sin, and gave occasion for such of his Posterity as followed the steps of cursed *Canaan* to improve their Fathers weakness to a sin and trade. Hence it is that we hear of *Bacchanalian Crews*: Yet this Intemperance of all the Heathen was only to be seen among the more licentious Admirers of *Bacchus*. And this sin has but lately crept into the Christian Church. He next shews that it is one of the most difficult things in the World to define exactly what Drunkenness is, and when a man may be said to be drunk; he describes it by its effects, and shews the reasonableness of such a description in 4 particulars; he likewise shews the Insufficiency of the excuses men make to palliate their Drunkenness; but the *whole Duty of Man* having answered some of them already, he contents himself with naming them, and answers three objections made by three sorts of Persons, *viz.* The Wits, the Worldly-wise and the Hectors; and concludes with a D. hortation drawn from the effects of this sin, which for brevities sake we omit, referring the Reader to the Book it self.

The 3d Chapt. treats of *Uncleanness*; where the Author shews his sorrow and grief for the Universality and commonness of this sin: But he waves the enlarging upon the many Pollutions of the Age we now live in, because of the mischiefs he foresees might arise from it. He says it is such a sin, that to speak against it in proper terms, is by consequence to defend it. He contents himself with naming such uncleanness as is a prelude to the rest, as *lustful Views, obscene Discourse, and lascivious Contracts*, and insists on the grosser Acts of *Fornication, Adultery, Incest, and Rape*. He begins with *Fornication*, and shews, that besides the Evils it subjects men to in the other World, it brings many evils on them in this; such as Diseases, Duels, wasting of their Estates, and injuring of their Mind. He next proceeds to *Adultery*, and displays the evil of it, as it is a breach of our Duty to God, our Neighbour and our selves. That it is a sin against God is obvious enough. He shews also how it is a sin against others, *viz.* 1. The Publick. 2. The Family of the Adulterer, and the Adulteress. 3. As it is a breach of the Matrimonial Vow. 4. As it occasions Murder, in which respect it proves likewise a sin against a mans self. It likewise brings the Judgments of God upon him. He answers a large objection made by the Adulterer, for which I must refer the Reader to the Book it self. He likewise shews the evil of *Incest and Rape*, and the direful consequences thereof; and afterwards gives a word of Advice to

to the Chast, to keep themselves so, and to the Unchast to Repent and forsake it: Afterwards he lays down nine Practical Rules to be observed by such as would avoid the odiousness of the sin of Uncleanness, which I shall just name; 1. Resist the Temptation at the beginning. 2. Avoid Idleness. 3. Keep a constant watch over your Eyes. 4. Avoid all frothy and idle discourse. 5. Beware what company you keep. 6. Be frequent in reading and meditating on the Holy Scriptures. 7. Mortifie your Members which are on Earth. 8. To Fasting add frequent Prayer. 9. The last Antidote he gives against Uncleanness, is Marriage, and concludes with giving suitable Advice to persons that are to enter into this state, or their Parents or Relations, that it may prove successful.

Chapt. 4. Is of the Profanation of the Lord's Day. Where the Author first shews the Reasons of keeping Holy the first day of the Week, instead of the seventh. And next, how and by whom it is Profaned. As first, by neglecting the Publick Ordinance of the Church, or the Private Duties of the Family, by exercising our Ordinary Calling thereon, whether by our selves, our servants or our Beasts, by Tipling, Feasting, Gaming, &c. He afterwards has an Expostulation and Exhortation for Celebrating the Lords Day, and sets down Rules in order to the due observation thereof, viz. Preparation on the Eve, Frequenting the Publick Ordinances of the Church, and a conscientious observation of Religious Duties at home after Publick Service is over. He likewise sets down several Motives to perswade men to the observation of it drawn from the benefits that attend the due observing it; and openly displays the mischiefs of Profaning it both to private Persons and to the Publick.

He has likewise a very wholesome advice to the Ministers and Civil Magistrates (which having already exceeded my bounds, I cannot give the Abstract of, but must refer the Reader to the Book it self) and concludes with setting down several Acts of Parliament, Proclamations, Order of Justices of Peace, &c. against all manner of Profanity.



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NEWS of LEARNING for November, 1692.

From Paris.

WE have already informed you of the death of the late famous Mr. Menage: That we have to add further concerning him is, That not above three hours before his death, he corrected a Proof of his *Etymological Dictionary of the French Tongue*. That Work is Printing at the *Louvre*, and will not remain imperfect, it being already advanced as far as the Letter T, and the rest of the Copy being left in Good Order by the Deceased Author. There will be added at the end of it, other *Originals of the French Tongue*, composed by one Mr. Gasse-neuve of *Tholouse*. There is in the Press likewise at the *Louvre*, a very Curious *Dictionary*, compiled by Father *Thomassin*, wherein he endeavours to reduce all Languages to the *Hebrew*; as likewise the works of Father *Sirmond* in Folio, which last Work is very forward, and will come out very shortly. The Life of Cardinal *Ximenes*, written by Mr. *Flecbier*, Bishop of *Nimes*, will also be published in a little time. The *Benedictins* will shortly set out their life of *St. Hilary*. The first Tome of *St. Jerome*, that contains the Canon of the *Hebrew Truth*, is also very forward. We shall likewise shortly publish here, the first Tome of *St. Athanasius*, and the Reply of Father *Mabillon* to the Book lately composed by the Abbot de la *Trape* against *Monastick Studies*. Father *Noris's* Book de *Epochis Syro-Macedonum*, which is sold here, causes a kind of War between Father *Hardouin*, and Mr. *Vaillant*, of which you may have afterwards a particular account. Besides what has already been published by Mr. *Baillet*, there will be shortly published some excellent *Memoires of the Life of Descartes*, composed by a *Prelate*. They are addressed to Mr. *Regis*, as four Letters were lately directed to Mr. *Baillet*, under the Title of *Reflections upon the Judgments of Learned Men*. These *Memoirs* are in the form of *Dialogues between Mr. Chanut and Mr. Descartes*, where that Philosopher is generally ridiculed, and confined at last to *Japan*, there to teach the new *Whimsies of the Vortexes*, or Whirlpools. We are printing here a Catalogue of the *Archbishop of Rheims's Library* much about the bigness of that of the Library at *Oxford*. Father *Commynes* is busie at work upon a *History of our Wars*.

*Wars with the English.* They have printed at *Lionis*, the Works of *Petronus Arbitr*, according to a Copy said to be newly found entire, which is reprinted at *Rotterdam*, by *Reinier Leers*. The Abbot *Reinier des Marcs* of the French Academy has published a Translation of the Poet *Anacreon* into Italian Verse. Mr. *Du Hamel* has published *Critical Reflections upon the Cartesian System of Philosophy*, as new dress'd up by Mr. *Regis*. Mr. *Vaillant* has put out his *Numismata Imperatorum Romanorum Præstantiora a Julio Cesare, &c.* Mr. *de Brueis* has begun to appear in Print again, having set forth a Book of the *Fanaticism of our Times*, which relates chiefly to the pretended *Fanaticks of Dolphiny*. Father *Joubert* has composed a Book concerning the *Knowledge and Study of Medals*, in favour of those who desire to learn an Art that is now become so *Modish*. There will shortly come out a continuation of the *Conversations of Mademoiselle Scudery*, being a Collection of several Choice Pieces of the French Poets from the time of *Charles VII.* to *Benjérade* inclusively. As also some new Remarks upon the French Tongue by Father *Bouhours*. We are told that the Bishop of *Meaux* being offended at Mr. *Du Pin* for meddling with the Translation of the *Psalms*, which he seems to pretend to have been his Province, sets up for an Informer against him, and is publishing some Remarks, whereby he endeavours to prove, that Mr. *Du Pin* has advanced several things in his Works that are not *Orthodox*. Mr. *de Tillemont* has publish'd two Volumes more in Quarto of His *History of the Roman Emperors*, the third Tome of which goes as far as *Dioclesian*. Mr. *Felibien*, has set out a second Edition of his *Principles of Architecture, Sculpture and Painting*, and of other Arts that depend on them with a Dictionary explaining the Terms proper to every one of those Arts, which is a very useful and singular Piece. There is likewise newly come out, a *Course of Architecture*, written by the *Sieur Davids* in two Volumes in Quarto. Father *Bourdaloue* disowns the four Volumes of Sermons lately Printed under his Name for the *Widdow Cramoisy*, and now contrary to his first intentions, is going to publish some Sermons which are truly his, to prevent the like abuses of his name for the future.

#### From Germany.

Mr. *Du Cros* is going to write against some Passages in *Sir William Temple's* last *Memoirs* that reflect upon him, and at which he is extremely nettled. There is lately published at *Leipsick* a pretty big volume, in two Parts, Intituled, *An Introduction*



to the History of the Cimbrian Chersonese, containing the whole Ecclesiastical, and Learned History, or the History of the State of the Church and of Learning in the Northern Countries of Sweden, Denmark, &c. By John Moller, in two Parts at Lipsick. The same Author has also published two other Discourses upon very singular Subjects, the one being Intituled, of Horned Beasts, and the other, of Hermaphrodites. Mr. Opitius, Professor in Divinity in the University of Kiel, has published a Hebrew and Chaldaick Lexicon in Quarto, at Lipsick 1692. And another Professour at Jena, who calls himself Bexmæunus, has put out another Book in Quarto of Casuistical Divinity, fitted for those that are designed for Holy Orders.

From Italy.

Father Bacchini lives now at Modena, where he continues the same Journal which was before called the Journal of Parma. There are Printed at Bononia some Select Tables Explained by Charlotte Catharine Patin, a Parisian Gentlewoman, Student in the University of Padua, in Folio, 1692. Also two Epistles of Dominick Guillelmin, Dr. of Physick, one against the Observations made by Papinus against his measuring of Running Water; and the other concerning the motion and swiftness of Fluid Bodies, &c. At Venice is lately published a Curious Chronological History of all Military Orders of Knight-hood from their first institution in the World, with the Ensigns, Crosses Standards, Habits, Arms, Shields, Motto's and Devises, &c. used by them, and the several Ceremonies used at the making them, &c. By Bernard Justinian, a noble Venetian, in 2. Vol. Fol. 1692. And at Rome, is come out another piece, being a Collection of Sepulchral Lamps which the Ancients used to place in their Tombs, set forth at Rome, in Folio by Mr. Bellori, who has caused all the figures of them to be ingraved. He divides his work into two Parts; the last of which treats of the Lamps used by the Ancient Christians, which by some marks upon them, may be discerned to have been since the time of Constantine the Great. He has added short, but very Curious Observations upon the figure of each Lamp. It were to be wished, he had given us a more particular explication of the Symbols of all the Figures which are discovered of that kind, that affording a large Field for the Lovers of Antiquity, to exercise their thoughts upon.

R r r

From

From Holland.

We find in the *Rotterdam Journal*, an Answer of Mr. *Poirer* to some Objections made against a late Book of his, concerning *Solid Learning*; of which, because it contains a short discussion of some very material difficulties about the use of *Right Reason* and *Conscience*, I shall subjoyn an Abstract.

1. I have asserted, says Mr. *Poirer*, that some *Cartesians* affirmed, that *Conscience* cannot err; and you tell me, there are some that wish I had cited some particular Author among them for that opinion. To which, I reply, that I have read the substance of what I have advanced in that point, in the printed Works of some learned Gentlemen of *Friseland*, but do not remember at present, neither the title of the Book, nor the name of the Author, not using to make any extracts of the Books I read. However, I remember very well, and I think I have advertised my Reader of it too, that my Author clearly enough declared, that by *Conscience* he meant nothing else but a clear and distinct perception in things of practice. His proposition had been much less contestable, if he had understood by *Conscience*, the secret motions of God in the heart, by which God admonishing us both of Good and evil, dissuades us from the one, and incites us to the other; It being certain, that those Divine Motions are infallible: But the mischief is, that men by intermixing with them their own vicious and depraved conceits, make of them altogether a kind of Chaos, and Confusion of Light and Darkness, which strange Medley they unadvisedly Baptise with the name of *Conscience*, without distinguishing what is Divine in it, from what is not, which is the cause they often take their own Whimsies for Dictates of *Conscience*, and which in my Opinion, gave rise to those Distinctions of *Conscience*, into an *Enlightened*, *Right*, *Erroneous*, *Doubtful Conscience*, &c.

2. Concerning the point of an *Erring Conscience*, continues he, the Author would fain have me enter into Controversie with the *Philosophical Commentator*; but I must by his good leave, declare, that I had no intentions to attack that Author, because I have not read him. I have only had some discourse with a Gentleman that was of an Opinion contrary to mine, which is, That not only we are not always to follow an erroneous *Conscience*, but that it is often a very great sin to the Soul, so to do. Which always happens, when in a thing of a Capital Nature that is evil in its self, and before God, man undertakes to judge it to be otherwise, by a pretended principle of *Conscience*: For then that which he calls



calls *Conscience*, is not a secret instinct given by God to the Soul, to enlighten it, and divert it from evil, and incline it to good, but rather a mans own perverted fancy, and oftentimes a blind and obstinate passion of a presumptuous Heart, which instead of rectifying an ill action, may be thought to do a great deal, if it restrains it from being extremely bad. And in truth men think upon a very ridiculous way to cheat themselves, when they place in the Tribunal of *Conscience* every wild Principle that gets the *Ascendant* of their *Noddles*, and then sacrifice all to that *Idol*; whereas if they would with sincerity, and without flattering themselves, sound the true bottom of their *Consciences*, they would learn there to distrust themselves, as being full of darkness and corruption; not to make the nature of Good and Evil depend on their depraved imaginations, which is founded only in the establishment and immutable Order of God; to chuse rather to submit to the judgment of others, than to their own, and not to make a noise and stir about a thousand silly things that have nothing considerable in them but a groundless pretence of *Conscience*, under which they are unreasonably throwed; which course if they took, there would be much fewer erroneous *Consciences* than now there are, especially in what directly concerns *Vertue* and *Vice*. But if for want of a due performance of those duties, *Conscience* happen to be misled into *Error* and *Ignorance*, because that *Ignorance* will be blameable, and not absolutely *Invincible*. It is evident, that it would be an ill thing, and sometimes a very ill thing too, to follow the motions of such an erroneous *Conscience*, and that it would be sometimes much better to act quite the contrary. And I know not what *Incomprehensibility* people can feign there is in this notion. Not that I will deny, but that a person that should act maliciously against that which he should, tho' falsely, judge, to be the Ordinance of God, would sin very grievously. But supposing a person well intentioned, and that has a desire to do well, I think if such a one should do anything against his mistaken *Conscience*, whether out of *infirmity*, or by the force of *temptation*, or sometimes, by a particular instinct from God, or *Nature*, which yet is not strong enough to take away his *Scruples*, I say, I think such a one would commit but a very light offence, whereas if he should rigidly follow the error of his misled *Conscience*, he might commit a very great sin. As for example, we will suppose a man persuaded of the erroneous Opinion, that 'tis not lawful in any case whatsoever, to tell a material lie, such a man happens to receive into his house some innocent people purued by wicked men for their lives, and being asked by their persecutors, whether

there be any such persons in his house or no, and this good man out of a motive of humanity and compassion, denies them, notwithstanding the secret reproach of his Conscience, that he does ill in telling a *lie* upon that account. In this case, who sees not, that this mans fault, if it be any, is a very slight one? Whereas he would be the cause of a very great mischief, if to satisfy the opinion of his erroneous Conscience, he should make a confession, that would cost those poor innocents their lives, and be the cause of those wicked mens committing of most horrid crimes, which otherwise would not have been done. There are a thousand cases of the like nature: Tho I confess there are no fewer too, in which it would be worse, not to follow the motions of an erroneous Conscience than to obey them, and the Scripture furnishes us with some such, Rom. 14. 5, and 23. But yet there are still enough on the other side, at least to bar this conclusion from passing for an universal Maxim, That 'tis always a less crime to follow an erroneous Conscience, than to act against it.

Mr. Poiret concludes with an Answer to some Reflections made upon his taking St. Augustin's Part about the matter of Persecutions; which we having no room for now, shall present you in our next.

#### From L O N D O N.

Mr. Aix has composed five Volumes in Folio, upon the Councils, which are ready for the Press, so soon as his Patrons the Bishops can procure Booksellers to undertake the Printing them. We are likewise told, he has Translated the Talmud into Latin, which contains nine Volumes in Folio; and that besides that, he has finished a new Translation of the Whole Bible. The Treatise of Mr. de la Quintinie, chief Gardener to the French King, intituled, The Compleat Gardener, being full of new, most curious, and most experience Observations and Directions for the managing of all sorts of Fruit and Kitching-Gardens, is newly translated into English, and in the Press. We are also told, That the Bishop of Litchfield and Coventry, late of St. Asaph, recontinues his Chronology, which has been so long interrupted, and that he has lately written to a Friend of his, that he had already brought it to the Time of Cyrus.



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